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### A Conceptual Model for the Professional Practice of Seventh-day Adventist Educational Administration Based on the Proclamations of the Three Angels of Revelation 14

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A CONCEPTUAL MODEL FOR THE PROFESSIONAL PRACTICE OF  
SEVENTH-DAY ADVENTIST EDUCATIONAL ADMINISTRATION BASED  
ON THE PROCLAMATIONS OF THE THREE ANGELS OF REVELATION 14

*Andrews University*

Ed.D. 1980

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SEVENTH-DAY ADVENTIST EDUCATIONAL ADMINISTRATION  
BASED ON THE PROCLAMATIONS OF THE  
THREE ANGELS OF REVELATION 14**

**A Dissertation**  
**Presented in Partial Fulfillment**  
**of the Requirements for the Degree**  
**Doctor of Education**

**by**  
**Rilla Taylor**  
**August 1980**

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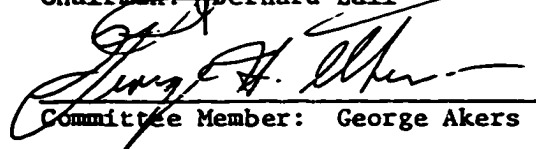
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**ABSTRACT**

**A CONCEPTUAL MODEL FOR THE PROFESSIONAL PRACTICE OF  
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**Bernard Lall**

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Department of Education

Title: A CONCEPTUAL MODEL FOR THE PROFESSIONAL PRACTICE OF  
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ON THE PROCLAMATIONS OF THE THREE ANGELS OF REVELATION 14

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Date Completed: August 1980

Problem

Since the Seventh-day Adventist administrator must define a suitable mode of practice, the question must be addressed; does the Seventh-day Adventist religion require a distinctive mode of practice or simply suggest a characteristic approach to a common mode of practice?

Method

While the Seventh-day Adventists share many beliefs in common with all Christians, their most distinctive belief is found in the messages of three angels described in Revelation 14:6-12. Therefore, these messages are examined to determine whether or not they contain concepts which lead to a characteristic mode of administrative practice.

Firstly, the three angels' messages are analyzed to determine the major thrust of each. Secondly, the concepts of all three are cross-filed under subject headings to obtain a conceptual framework characterizing the practice of an administrator practicing in harmony with the three messages. From these two steps a model for administration was developed which can be stated as follows:

Seventh-day Adventist administration is a function of trusteeship in which the administrator becomes accountable for cooperating with the Holy Spirit in initiating and facilitating change which increases institutional harmony with divine laws and principles.

A diagrammatic representation of the model is developed. The model is applied to several cases in order to demonstrate its usefulness in practice. The study has been submitted to a panel of experts and their evaluations are included in the appendix.

### Results

The results of the first two steps, analyzing the messages, can be summarized as follows:

Step 1: The major thrust of the first angel's message is an appeal to harmonize with the law of God. Divine law describes the conditions on which institutional life depends.

The major thrust of the second angel's message is an appeal to separate from the unprincipled behaviors which reflect impure motives. Principles are enumerated which provide certain and constant guides for administrative actions and policies.

The third angel's message contrasts two change methodologies, one of which was cursed and the other commended as making men saints. Thus the administrator can gain knowledge of heaven-approved change methodology.

Step 2: Examination of the cross-filed individual concepts of all three messages resulted in the development of a conceptual framework for administrative practice which characterizes administration when influenced by the messages.

### Conclusions

The concepts of the three angels' messages of Revelation 14, which represent the distinctive belief of Seventh-day Adventists, do, when fully understood and accepted, provide the basis for a distinctive and characteristic mode of administrative practice useful for Seventh-day Adventist administrators.

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### Acknowledgements

I wish to express my deep appreciation to God for His communications of love and truth, to Andrews University for the structure and freedom to study, to my advisors for their patient and helpful guidance, and to my husband and family for their loving support.

R.T.

## CHAPTER I

### INTRODUCTION

The profession of educational administration is relatively young and is still developing the guidelines of its practice. During the 1960s and 1970s, there has been a growing awareness of a need for theoretical models to define the practice of educational administration, and several such models have been developed.

The Seventh-day Adventist educational administrator must define the mode of practice most suitable for his own particular work, and this task is equally important for him as for administrators of other commitments. For him, the definition of educational administrative practice begins with the fundamental step of determining whether his religious beliefs are a personal and private matter influencing the way he approaches his work, or whether his religious beliefs actually define a unique professional practice. It will then be clear whether his practice is basically an adaptation of a common model of practice, or whether his practice is better defined by a distinctive and characteristic conceptual model.

The conceptual basis of a unique professional practice might be expected to arise from the special belief or philosophy of Seventh-day Adventists because other administrative models are derived from the philosophy or beliefs of their proponents. Koontz<sup>1</sup>

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<sup>1</sup>Harold Koontz, "The Management Theory Jungle," Journal of the Academy of Management 4:3 (December 1961): 174-188.

defines schools of management theory. Each has its foundations in basic beliefs about the sources of knowledge and the nature of humans.

In common with other Christians, Seventh-day Adventists believe that the Scriptures are the inspired word of God; therefore, they are the primary source of all true education and the basic guide for all right behavior. While Seventh-day Adventists share many beliefs in common with those of other Christian faiths, they hold certain beliefs which are the reason for their existence as a separate religious body. The search for concepts which form a framework of Seventh-day Adventist administrative practice might begin either within the total Seventh-day Adventist doctrinal commitment or within those specific beliefs which are characteristic of Seventh-day Adventist faith. If a distinctive and characteristic mode of Seventh-day Adventist administrative practice exists, it is probably inherent in those beliefs which are distinctive and characteristic of the Seventh-day Adventist faith.

Historically, Seventh-day Adventist beliefs have been characterized by an eschatological emphasis. Seventh-day Adventists view their church origin and development as rising from the proclamation of three messages described in Rev 14:6-12. Seventh-day Adventists believe that these messages represent the final proclamation of the gospel to the world and represent their particular mission at present.<sup>1</sup> White points to these messages as influencing both the establishment and present work of Seventh-day Adventist educational institutions, as follows:

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<sup>1</sup>General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual. (Takoma Park: Review and Herald Pub. Assoc., 1971).



When the truth for these last days came to the world in the proclamation of the first, second, and third angels' messages, we were shown that in the education of our children a different order of things must be brought in.<sup>1</sup>

The influence of these messages [of the three angels] has been deepening and widening, . . . bringing into existence institutions of learning, publishing houses, and health institutions; all these are the instrumentalities of God cooperate in the grand work represented by the first, second, and third angels flying in the midst of heaven to warn the inhabitants of the world that Christ is coming again with power and great glory.<sup>2</sup>

These comments link the need for a special educational system to the proclamation of the three angels' messages which represent the special and characteristic beliefs from which the Seventh-day Adventist church originated. Therefore, this study examines the messages of the three angels of Rev 14 in search of concepts which bear relevance to professional administrative practice. It is not the purpose of this study to establish the theological veracity of the Seventh-day Adventist interpretation of the messages. Rather, it is the purpose of this study to ascertain whether or not the framework of a distinctive and characteristic administrative practice results from the application of the concepts of this Seventh-day Adventist belief.

#### Basic Assumptions

This study is based on the following assumptions:

1. Seventh-day Adventist administrators would find a clear

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<sup>1</sup>Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, California: Pacific Press Pub. Assoc., 1948) 6:126. Note: Because of the extensive use of Ellen G. White publications, her name will be omitted in the footnote references to follow. Therefore, when no author is cited, the reader can assume White to be author.

<sup>2</sup>Selected Messages, 3 vols. (Washington, D.C.: Review and Herald Pub. Assoc., 1958) 2:117-118.

statement of the implications of the gospel to their own administrative practice helpful.

2. The Scriptures are inspired by God, providing the foundational concepts for all truth and the guiding principles for optimal human behavior in all circumstances.

3. The truth within the Scriptures has been protected through the ages by the Holy Spirit Who guides prayerful Bible study today.

4. The writings of Ellen G. White are a source of guidance and explanation which may be used with confidence in the study of Scripture.

#### Statement of the Problem

Although there is a generally acknowledged need within the profession for theoretical models to guide administrative practice, Seventh-day Adventist administrators do not have a clearly stated conceptual model upon which to build their practice, educational programs, or research projects. Although it might be argued that the religious views of the Seventh-day Adventist administrator serve only to modify his use of commonly accepted models, the writer believes that his convictions may indeed require a separate conceptual model.

The concepts implying a distinctive administrative model would logically be sought in the distinctive and characteristic doctrines of the Seventh-day Adventist church, which include the messages of the three angels of Rev 14. The research question which this study attempts to answer is as follows: Does a distinctive and characteristic mode of administrative practice result from the understanding and application of the concepts of the messages carried by the

three angels of Rev 14? If so, what are its characteristics?

### Purpose of the Study

The purpose of this study is to examine the major concepts of the messages heralded by the three angels of Rev 14, in order to identify concepts which can be used to define a characteristic and distinctive mode of administrative practice. A model for the practice of educational administration is then developed.

### Delimitations of the Study

Concepts are developed primarily from the Scriptures. The writings of Ellen G. White are the other major resource for study. Seventh-day Adventists accept Ellen G. White's writings as amplifications of truths found in the Scriptures.

Although it is possible that many useful concepts could be gathered from the Scriptures in their entirety, this study is limited to the messages of three angels described by John in Rev 14:6-12.

### Definitions

Concepts - - "ideas expressed in words"<sup>1</sup>

Framework of Practice - - a set of concepts so related as to form a structure useful to guide professional practice

Last Days - - the final years of earth's history prior to the second coming of Christ, believed to include the present

Model - - a "conceptual representation of reality," an "abstracted and reconstructed form of reality"<sup>2</sup> specifically for profes-

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<sup>1</sup>Nicholas C. Mullins, The Art of Theory Construction and Use. (New York: Harper and Rowe, 1971), p. 7.

<sup>2</sup>Joan P. Riehl and Callista Roy, Conceptual Models for Nursing Practice. (New York: Appleton-Century-Crofts, 1974), p. 2.

sional practice; an abstract or conceptual representation explaining or describing that practice

Theoretical Model - - a set of relational statements the reality of a given practice, useful as a guide to the development of professional practice

Theory - - "an... relational statements... tion and control"<sup>1</sup>

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<sup>1</sup>Peggy L. Chinn and Maeona K. Jacobs, "A Model for Theory Development in Nursing," Advances in Nursing Science 1:1 (1978):2.

<sup>2</sup>The American Heritage Dictionary; New College Edition. (New York: American Heritage Pub. Co., Inc. and Houghton Mifflin Co., 1975).

sional practice; an abstract or conceptual representation explaining or describing that practice

Theoretical Model - - a set of relational statements which represent the reality of a given practice, useful as a guide to the development of professional practice

Theory - - "an internally consistent body of relational statements about phenomena which is useful for prediction and control"<sup>1</sup>

Three Angels' Messages - - three messages recorded by John in Rev 14 as the final proclamation of the gospel to the human race

Trustee - - "a person . . . holding legal title to property in order to administer it for a beneficiary"<sup>2</sup>

Seventh-day Adventist - - a Christian church characterized by belief in the gospel, the literal and soon return of Christ to this earth, and the sanctity of the seventh day (Saturday) as the Sabbath; its organization, its beliefs, or its membership

#### Background of the Study

The question which this study addresses is as follows: Does a distinctive and characteristic mode of administration result from the application of the concepts of the messages of three angels in Rev 14? These messages were chosen as the portion of Seventh-day Adventist beliefs most likely to define a distinctive and characteristic practice because Seventh-day Adventists believe that the

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<sup>1</sup>Peggy L. Chinn and Maeona K. Jacobs, "A Model for Theory Development in Nursing," Advances in Nursing Science 1:1 (1978):2.

<sup>2</sup>The American Heritage Dictionary; New College Edition. (New York: American Heritage Pub. Co., Inc. and Houghton Mifflin Co., 1975).

preaching of these messages gave origin to their church and that the preaching of these messages is their present mission.<sup>1</sup>

Since this study relates professional practice to religious belief which is concerned with human understanding of truth, it is important to state what sources are regarded as sources of truth.

#### The Original Source of Truth

"I am . . . the truth," declared Christ,<sup>2</sup> and this concept is reiterated in the White writings. "Truth is of God;"<sup>3</sup> "God is the source of all true knowledge."<sup>4</sup> Although humans in their sinful state cannot commune with God face to face, God has revealed Himself in various ways making it possible for mankind to learn about Him. Knowledge of truth, as embodied in God, is communicated by at least three methods:

1. Knowledge of God as He has revealed Himself in the laws or constancies of reality as seen in His creation. These laws are an expression of His character.

2. Knowledge of God as He has revealed Himself in inspired writings, which record not only the history of God's behavior toward

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<sup>1</sup>Emma Elizabeth Howell, The Great Advent Movement, (Washington, D.C.: Review and Herald Pub. Assoc., 1935); Uriah Smith, The Prophecies of Daniel and the Revelation, (Nashville, Tenn.: Southern Pub. Assoc., 1944).

<sup>2</sup>John 14:16.

<sup>3</sup>Thoughts from the Mount of Blessing, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1958), p. 68.

<sup>4</sup>Education, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1952), p. 16; Christ's Object Lessons, (Washington, D.C.: Review and Herald Pub. Assoc., 1941), p. 110; Medical Ministry, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1963), p. 97.

mankind throughout the ages but also the clearly visible behavior found in the life of Christ on this earth. The principles which characterize God's behavior are a revelation of His nature.

3. Knowledge of God as He reveals Himself to men through the direct influence of the Holy Spirit.<sup>1</sup>

Of these three, the writings bear the most specifically stated revelations of the truth which God embodies: the writings are most amenable to academic research and study. Therefore, it is the written revelations of truth which will be studied in this search for concepts.

#### The Written Revelations of Truth

Adam and Eve, when first created, spoke with both God and the holy angels face to face. The concepts discussed, the subjects explained were understood, remembered, and applied.<sup>2</sup> Although Adam and Eve understood God's law and something of the results of transgression, they chose to disobey.<sup>3</sup> This choice began a pathway of increasing degeneracy of all human powers—physical, spiritual, social, and intellectual. As years of sin led mankind farther from the knowledge of truth, and as human comprehension became duller, it was no longer sufficient to pass all knowledge orally. Writings became necessary to preserve knowledge.<sup>4</sup> The law of heaven is love, but such a broad concept could no longer be fully understood or applied.

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<sup>1</sup>The Ministry of Healing, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1942), pp. 409-426; Steps to Christ, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1958), pp. 85-92.

<sup>2</sup>Patriarchs and Prophets, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1958), pp. 48-51.

<sup>3</sup>*Ibid.*, pp. 52-62.

<sup>4</sup>*Ibid.*, p. 83.

God gave the Ten Commandments which operationalize human love to God and to fellow men in order to spell out more clearly which behaviors demonstrate love.<sup>1</sup> The Pentateuch includes many further detailed instructions for various aspects of daily life, worship, and human relationships.<sup>2</sup>

Through the generations that followed, even fuller records and instructions were sent to the human race. Of these, the Bible is comprised as it is presently known. Although written by different messengers, the ultimate Source of each message was God.

"All Scripture is given by inspiration of God,"<sup>3</sup> and His word is truth.<sup>4</sup> The truth revealed in the Bible is fully adequate for all human needs. "The Bible contains all the principles that need to understand in order to be fitted either for this life or for the life to come."<sup>5</sup> Seventh-day Adventists believe that the Bible contains all essential truth, and that this does not change with the passing of generations.<sup>6</sup>

Peter commented that in the Bible "are some things hard to be understood."<sup>7</sup> As the human race has continued to fall from its original state, and as man's intellectual ability and clarity of comprehension have declined, so it has become increasingly difficult to discern and apply the truth even as written in the Bible.

Seventh-day Adventists believe that a further clarification

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<sup>1</sup>Ibid., pp. 363-364.      <sup>2</sup>Ibid., p. 310.      <sup>3</sup>2 Tim 3:16.

<sup>4</sup>Ps 119:160.

<sup>5</sup>Education, p. 123.

<sup>6</sup>General Conference of Seventh-day Adventists, Seventh-day Adventist Church Manual, (Takoma Park; Review and Herald Pub. Assoc., 1967), p. 32.

<sup>7</sup>2 Pet 3:16.



and amplification of Bible truth has been made available to humans in the writings of Ellen G. White.<sup>1</sup> Regarding her own writings, referred to as Testimonies, White comments,

Man's duty to God and to his fellow man has been distinctly specified in God's word. . . . Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given and in His own chosen way brought them<sup>2</sup> before the people to awaken and impress the mind with them.

In a more negative statement, the same concept is developed.

You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration.<sup>3</sup>

While Seventh-day Adventists believe that God sent the writings of Ellen G. White as explanations, simplifications, or practical applications of principles of truth found in the Bible, the writings of Ellen G. White are not regarded as containing truth not found in the Bible. However, the clarity, the simple and direct language, and the detail and practicality of the applications suggested make these writings particularly helpful. When seeking concepts such as will be needed for the development of professional models, not only the Scriptures but also the White writings will be used.

#### Significance of the Three Angels' Messages to Seventh-day Adventists

Between the years 1830 and 1850, Christians of different denominational commitments and of different nationalities began to

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<sup>1</sup> Adventist Church Manual, p. 37.

<sup>2</sup> Testimonies, 5:665.

<sup>3</sup> Ibid., 2:605.

preach the imminence of the day of judgment and of the return of Christ to this earth. Miller, Himes, Litch, Fitch, White, and Bates were prominent leaders in the United States, while Winter, Wolff, Irving, Drummond, Hentzepeter, Bengel, and Gaussen preached in England and Europe.

The fact that many of these preachers believed that Christ would return on a specific date (October 22, 1844) caused them to be ridiculed and disfellowshipped when the date passed without His appearance. Their continued study of Bible prophecy led to a new unity of belief. Although it had not been their original intention to do so, they soon felt compelled to leave their previous church homes and to ask others to join them.

Further study led to new understanding of the prophetic beast mentioned in Rev 14:9 and of its mark in contrast to the mark or seal of God which characterizes His true followers. As this study unfolded, the group began to keep the seventh-day (Saturday) as the Sabbath and organized as the Seventh-day Adventist church.<sup>1</sup> Froom relates the historical details of these movements in The Prophetic Faith of our Fathers.<sup>2</sup>

Seventh-day Adventists believe that the original preaching of the imminence of judgment and Christ's return reached over much of the earth and represented the beginning of the proclamation of the first of three angels' messages which are recorded in Rev 14:6-12. Seventh-day Adventists also believe that the move to leave their

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<sup>1</sup>Howell, The Great Advent Movement, pp. 39-63; See also, R. W. Schwarz, Lightbearers to the Remnant (Mountain View, Calif.: Pacific Press Pub. Assoc.. 1979).

<sup>2</sup>L. E. Froom, The Prophetic Faith of Our Fathers, (Wash., D.C.: Review and Herald Pub. Assoc., 1946).

previous church homes, which resulted in the formation of a new group, marked the early proclamation of the message carried by the second angel. They relate their keeping of the seventh day as Sabbath and the doctrine of righteousness by faith to the message of the third angel. All three of these messages were first preached between 1830-1850; all three are still considered messages of importance in the 1980s.<sup>1</sup>

Historically, Seventh-day Adventists found their origin in the preaching of these three messages; presently, Seventh-day Adventists feel the responsibility of preaching these messages through all the world.<sup>2</sup> In fact, Seventh-day Adventists, at the time of baptism, acknowledge personal belief in the following statement included with other doctrines on the baptismal certificate:

God has sent forth a proclamation of the approaching return of Christ, and that this preparatory message is symbolized by the three angels' messages of Revelation 14, and meets its fulfillment in the great Second Advent Movement today; and that this has brought forth the remnant or Seventh-day Adventist church, keeping the commandments of God and the faith of Jesus.

Although Seventh-day Adventists share many of their doctrinal beliefs with other Christian faiths, their view of the three angels' messages of Rev 14 is distinctive. If, as Seventh-day Adventists believe, the three angels' messages prepare the righteous to stand in the final judgment while a large class will not be prepared for the judgment,<sup>3</sup> then it is logical to believe that these messages imply a distinctive and characteristic life style. It is also

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<sup>1</sup> Howell, The Great Advent Movement, pp. 12-48.

<sup>2</sup> Smith, Daniel and Revelation, pp. 669-670.

<sup>3</sup> Selected Messages, 2:111; The Great Controversy, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1950), p. 425.

logical to reason that this life style would permeate into professional life, as well as personal life, thus affecting administrative practice. Administrative practice—as all professional practice—is not an addendum to an individual's life, but is an outgrowth of the individual's inner self. Professional practice must also answer to the claims of the gospel, particularly in light of its final urgency.

Although the messages were first proclaimed in the mid-nineteenth century, all three will continue to have great importance to the end of time, and all three must be preached<sup>1</sup> and will exert power<sup>2</sup> as long as time lasts. The Seventh-day Adventist church is committed to this work,<sup>3</sup> for Adventists believe that these inter-related messages<sup>4</sup> represent the gospel<sup>5</sup> and contain knowledge essential to salvation.<sup>6</sup> The proclamation of the messages is considered the most solemn and sacred work ever given to mortals.<sup>7</sup>

The Seventh-day Adventist belief that these messages formed the origin of their church and characterize their present mission give the messages an unusual significance to Seventh-day Adventist

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<sup>1</sup>Selected Messages, 2:105,117.      <sup>2</sup>Testimonies, 6:18.

<sup>3</sup>Ibid., p. 17; Great Controversy, pp. 453-454; Evangelism, (Washington, D. C.; Review and Herald Pub. Assoc., 1946), p. 223; Selected Messages, 1:92.

<sup>4</sup>Selected Messages, 2:117; Testimonies, 6:17; Selected Messages, 1:116.

<sup>5</sup>Great Controversy, pp. 435,454.

<sup>6</sup>Counsels to Writers and Editors, (Nashville, Tenn.: Southern Pub. Assoc., 1946), pp. 29-30, 175.

<sup>7</sup>Counsels on Diet and Foods, (Washington, D.C.: Review and Herald Pub. Assoc., 1946), p. 76; Testimonies, 9:19.

believers. The significance which is attached to these messages by Seventh-day Adventists identify them as the distinctive belief in which to search for concepts which imply a distinctive and characteristic administrative practice.

### Setting and Symbolism of the Three Angels' Messages

Seventh-day Adventists are students of prophecy. Since the messages which form the basis for this study are found in the midst of Revelation, one of the major prophetic books of the Bible, a brief explanation of the interpretation of the symbols used in the messages follows.

A rapid reading of Rev 14-19 shows that the messages carried by the three angels of Rev 14 are followed by a "reaping," the pouring out of seven plagues, and the return of Christ to the earth, as described in Rev 19. Although no definite time periods or dates are fixed in these passages, the messages would seem to be placed near the end of earth's history. Uriah Smith asserts that the messages were first given in the early 1840s.<sup>1</sup> Nichol holds the same view.<sup>2</sup> This date will be accepted for the purposes of this study.

Although the messages are understandable, some symbolism is used. A brief interpretation of the symbols is given.

Angel(s) - - "those who are commissioned to make known to their fellow men the special truths which constitute the burden

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<sup>1</sup>Smith, Daniel and Revelation, pp. 630-634.

<sup>2</sup>Francis David Nichol, The Midnight Cry, (Washington, D.C.: Review and Herald Pub. Assoc., 1944), p. 284; idem, ed., Seventh-day Adventist Bible Commentary Reference Series, 10 vols., (Wash., D.C.: Review and Herald Pub. Assoc., 1960), 7:828.

of these messages"<sup>1</sup>

Midst of Heaven - - "the world-wide nature of the . . . message"<sup>2</sup>

Babylon - - "all apostate religious organizations and their leadership"<sup>3</sup> Babylon "is the professed church united with the world""

Wine - - that which is intoxicating

Wrath - - also translated as passion or passionate<sup>5</sup>

Woman - - a church<sup>6</sup>

Fornication - - unprincipled behavior resulting from inappropriate or misdirected love Fornication with kings, a departure of a church from the support and protection of her rightful spouse, the Lord, to seek the support and protection of the state<sup>7</sup>

Beast - - an earthly government or power<sup>8</sup>

The threatened curse of the third angel's message contains several symbols, but the tone of the threat is undisguised. A careful analysis of the details of the threat is unnecessary for the purposes of the study.

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<sup>1</sup>Smith, Daniel and Revelation, p. 629.

<sup>2</sup>Nichol, ed., S.D.A. Bible Commentary Series, 7:827.

<sup>3</sup>Ibid., 7:830.

<sup>4</sup>Smith, Daniel and Revelation, p. 648.

<sup>5</sup>Nichol, ed., S.D.A. Bible Commentary Series, 7:831.

<sup>6</sup>Smith, Daniel and Revelation, p. 550.

<sup>7</sup>Nichol, ed., S.D.A. Bible Commentary Series, 7:831.

<sup>8</sup>Smith, Daniel and Revelation, p. 629.

### Methodology

This study is theoretical in nature, and is based on the Scriptures and the writings of Ellen G. White. From these sources the major thrust of each of the proclamations of the three angels recorded in Rev 14 is identified. Next, the practice of educational administration when harmonized with these messages is characterized. This is accomplished by cross-filing all the individual concepts of the messages under common subject titles and examining them for relevance to administrative practice. This step results in a conceptual framework for the practice of Seventh-day Adventist administration.

Last, a model for the use of Seventh-day Adventist administrators is developed and applied to sample cases. The cases are drawn from situations in denominational administration, and each is analyzed in terms of the proposed model.

The completed study has been evaluated by a panel of experts. The panel consisted of successful Seventh-day Adventist administrators and included both academicians and practitioners. A list of prominent Seventh-day Adventist administrators was selected from which nine were selected on the basis of availability and willingness to participate. (See appendix A.)

The experts evaluated a verbal presentation outlining the major points of this study of approximately one hour's length. The evaluation form is included in appendix C, and the actual responses are found in appendix D. Appendix B contains the outlines used for the presentations, and appendix E contains personal notes on the interviews.

### Organization of the Study

The study is organized into the following chapters:

Chapter I	Introduction
Chapter II	Review of Literature
Chapter III	Analysis of the Messages of the Three Angels of Revelation 14
Chapter IV	The Trustee-Administration Model
Chapter V	Application of the Model to Practice
Chapter VI	Summary, Evaluation, Conclusions, and Recommendations

### In Conclusion

With this introduction and background to the problem, the study proceeds to review existing models for administrative practice. This is an important step, since it would be impossible to determine if a mode of practice defined by the concepts of the three angels' messages is similar to or different from existing models without summarizing the major concepts of existing models. After this review, the study proceeds to answer the research question, "Is a distinctive and characteristic mode of administrative practice implied by the concepts of the messages carried by the three angels of Revelation 14? If so, what are the characteristics of such a practice?"



## CHAPTER II

### REVIEW OF LITERATURE

Leaders in theory development acknowledge that there is, at present, no single accepted theory of administration. Perhaps there will not be such a theory in the near future.<sup>1</sup> Moves in this direction have resulted in a variety of proposed conceptual frameworks or models and in some theoretical development for the use of administrators. The review of literature supports this assertion. The writers reviewed have attempted to build a conceptual basis for practice, although not all claim to have developed a theory. The models reviewed have not discussed the messages of Rev 14 as a basis for concept development nor explicitly used any religious foundation.

The literature review has been conducted in order to outline theoretical work in the area of administration, to note how various theorists approach the problem of explaining administrative theories. Theorists develop their models from the philosophical background of their own beliefs. Koontz<sup>2</sup> organizes administrative thought into various schools which he describes as follows:

The Management Process School he defines as one of the older schools of thought. Proponents of this school accept that processes

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<sup>1</sup> Andrew W. Halpin, ed. Administrative Theory in Education. (New York: Macmillan Company, 1958), chap. 1. See also chap. 2 by James D. Thompson.

<sup>2</sup> Kuntz, Ibid.

exist which describe the process of management, are valid guides for practice, remain true over generations, and may be ignored only at cost. This approach seems to have been influenced by the philosophy of realism. The Empirical School studies the experience of the past and assumes that approaches which succeeded in a given past experience will work again in the future. Certainly this school reflects a more pragmatic philosophy. More recently, administrative models seem to have been derived from a humanistic philosophy. The Human Behavior School, as well as the Social System School, places great emphasis on the interpersonal relationships of the institution and the place of the individual within the social system of the institution. The Decision Theory School, which deals with the selection from among alternatives and the management of risks and uncertainties, and the Mathematical School, which would reduce management to a mathematical formula, are more oriented to a materialistic philosophy.

In this study, models are organized by the approach which the theorist uses: i.e., describing what administration is, what administration does, what administration's place is, or how administration relates to workers. The models which follow are briefly reviewed individually.

#### Theories of Administration

A theory of administration speaks to the question, "What is administration?" At least two theories are built around a single concept which is asserted by the author to be the core of administration. In both cases, the theorist would probably assert that his model is value-free, insofar as any conceptual development can be value-free. Both describe management in terms of a process which

could be used to accomplish whatever ends the administrator chose to value. These two theories are the work of Griffiths, who uses decision making as his core concept, and of Hemphill, who uses problem solving as the central concept of administration.

1. Griffiths<sup>1</sup> constructed a theory of administration around the concept of decision making. He states that the central function of administration is to direct and/or control the decision-making process. All other functions of administration can be usefully described in terms of decision making.

Griffiths asserts that the framework of decision making facilitates a systematic discussion of administration, its roles and functions. He includes not only the process of decision making but also the process of decision implementation.

Decision making is not an isolated act to Griffiths but is a sequential process. One decision follows another, dependent on past decisions, related to other current decisions, and influencing future decisions as well. Griffiths observes that a decision involves a judgment about a state of affairs and the action indicated. He relates the major administrative functions--planning, initiating, implementing, and evaluating--to some aspect of the decision making process.

The value of any given decision is measured by the success of the action which it generates, asserts Griffiths. He observes that decision makers function within limitations such as perceptions regarding the circumstances, the number of viable alternatives, and

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<sup>1</sup>D. E. Griffiths, "Administration as Decision-making," paper presented for the Symposium on Sequential Decision-making. Arden House, June 1-2, 1957.

the degree of power and authority available. Since all decision makers must function within these limitations, these factors strongly influence who actually decides how much and in what way.

The process of decision making is also limited by factors such as: (a) definition of goals and purposes, (b) criteria of rationality, (c) conditions of employment, (d) lines of authority, (e) relevant information available, and (f) time limits. These factors are often influenced by policy.

Griffiths notes that the specific structure which any organization takes is closely related to its decision-making process. He states that the differences in the decision-making process are, indeed, the factors which differentiate business, hospital, or school types of organizational structure. Griffiths believes that the type of decision making desired in an institution is more significant to its type of organization (tall or flat) than span-of-control factors. He also believes that the desire to control the decision-making process is the real goal in efforts to attain power.

The timing of decisions is also important in Griffiths' view. He states that decisions should be avoided in regard to matters not presently pertinent, to premature issues, and to actions which cannot be presently implemented.

Griffiths' work in the area of decision making is useful since administrators continuously face circumstances requiring decisions. His analysis of the process and his observations regarding the significance of the process are valuable to administrators. He provides a framework within which the total duties of administration can be organized.

2. Hemphill<sup>1</sup> uses problem solving as the key concept in his theory of administrative leadership. He acknowledges that his theory is intended primarily to account for leadership acts in face-to-face groups and that there are aspects of administration beyond the scope of his theory. He describes a problem as being any state of affairs that is perceived with dissatisfaction; the turning of that state of affairs into a satisfactory state is problem solving.

An act is defined by Hemphill as having states of intention, of operation, and of monitoring. The monitoring phase compares the results with the intention or with the expectations and desires of others. Actions based on the intentions of others or intentions based on the actions of others constitute interactions.

Leadership is described by Hemphill as the intent to initiate structure; i.e., to provide a degree of predictability to the interactions involved in solving a mutual problem. He defines a mutual problem as one which involves two persons or more, all of whom are dissatisfied and all of whom must contribute to the solution. The process is the manner by which a given state or condition changes to a second state or condition. Conditions of dissatisfaction may result from actually changed circumstances or from perceptions that circumstances have changed. Leadership is most concerned with the actual changes of circumstances.

Structure-in-interactions is established by the positive reinforcement of turning dissatisfying circumstances into satisfying

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<sup>1</sup>J. K. Hemphill, Leadership Acts: I. An Investigation of the Relation between Possession of Task Relevant Information and Attempts to Lead, (Columbus, Ohio: Ohio State Research Foundation, Ohio State University, 1954).

conditions: structure-in-action exists when there is a high degree of predictability to the interactions used in problem solving. Leadership is needed more as situations increase in complexity since less conformity to preestablished structure and since less chance of accidental solution is possible. Leadership actions may be attempted without success, may successfully solve the present problem, or may actually initiate structure-in-interactions for dealing with not only present but future problems.

Hemphill has carefully analyzed the problem-solving process, and he has studied in detail the leader's role in problem solving. His theory provides helpful insights into the process.

In summary, Griffiths believes that administration is primarily decision making; Hemphill believes that administration is problem solving. Both are concerned with a process; both avoid assertions as to what is good or right. Neither reflects a philosophical position as to the moral nature of mankind.

#### Theories Describing Aspects of Administration

Other theorists do not speak as directly to the question, "What is administration?" They respond more nearly to the question, "What does administration do?" These theorists suggest aspects of administrative function which they believe comprehensively outline the whole concern of administration. In this group of theories, there is an interesting similarity in the aspects of administration which are identified. All describe two dimensions; task-oriented concerns and person-oriented concerns. The writers do not, however, use exactly the same terms for these concerns.

3. Getzels and Guba<sup>1</sup> have developed a theory recognizing a dichotomy between institutional needs and personal needs; i.e., a potential conflict between role demands and personality requirements. The social process used in handling these disparities is the major concept of their theory.

Roles, according to Getzels and Guba, are the dynamic aspects of the positions, offices, and statuses inside an institution; and they involve expectations regarding performance and behaviors. Persons possess individual ideas, abilities, and patterns of behavior. These may or may not correlate with the role expectations of the job. To understand any person's behavior within an institution, one must consider both the role expectations of his position and the individual disposition of that person.

The degree of congruence or discrepancy which exists between the role demands of the institution and the personal expectations of the individuals involved is the major concern of administration. According to Getzels and Guba, administration is a social process used to handle the potential conflict between role demands of the institution and personality requirements of the individual.

4. Argyris<sup>2</sup> also studied the problem of the coexistence of personal and organizational needs. Argyris found that the less disparity existing between personal and organizational needs, the fewer problems occurred because of conflict, unhappiness, or tension. It is important, Argyris asserts, for administration to structure the work

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<sup>1</sup>J. W. Getzels and E. G. Guba, "Social Behavior and the Administrative Process." School Review 65 (Winter 1957): 423-441.

<sup>2</sup>Chris Argyris, Integrating the Individual and the Organization (New York: Wiley and Sons, 1964).

environment so as to allow for optimal fulfillment of the personal needs of the workers.

Like Getzels and Guba, Argyris believes that administration involves a social process directed toward the merging of co-existing and discrepant personal and organizational needs.

5. Blake and Mouton<sup>1</sup> define two aspects of administrative function, namely, concern for people and concern for production. Although most administrators give some attention to each of these factors, there is a tendency for many to overemphasize one at the expense of the other. This is not necessary since a given administrator could conceivably rank high on both scales, according to these theorists.

Blake and Mouton matrix these two aspects of administrative function to form a grid, thereby defining several administrative styles. They attach positive value to the administrator who registers high on both scales. Thus Blake and Mouton define an optimal administrative position. Their grid appears in figure 1.

6. Blanchard and Hersey<sup>2</sup> identify the same two specific aspects of administrative concern as Blake and Mouton. They also use a matrix to represent their administrative model and define administrative styles as being high or low for either or both of the following factors: concern for people, concern for task. (See figure 2.)

Blanchard and Hersey do not identify one style as optimal.

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<sup>1</sup>Robert R. Blake and Jane F. Mouton, The Managerial Grid (Texas: Gulf Pub. Co., 1964).

<sup>2</sup>Kenneth H. Blanchard and Paul Hersey, "Life Cycle Theory," Education 90 (April 1970): 303-310.



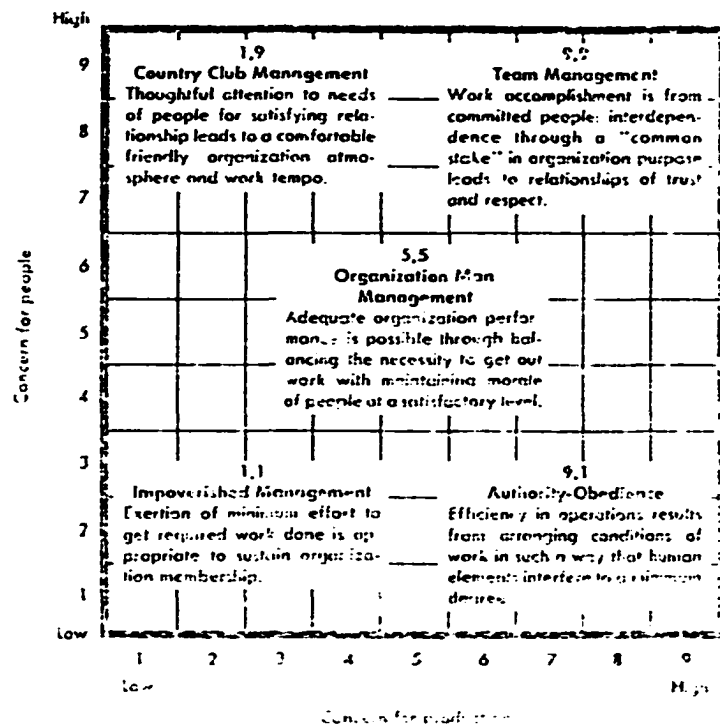


Fig. 1. The Managerial Grid. (From Robert R. Blake and Jane Srygley Mouton, The New Managerial Grid [Houston: Gulf Pub. Co., 1978]. p. 11.).

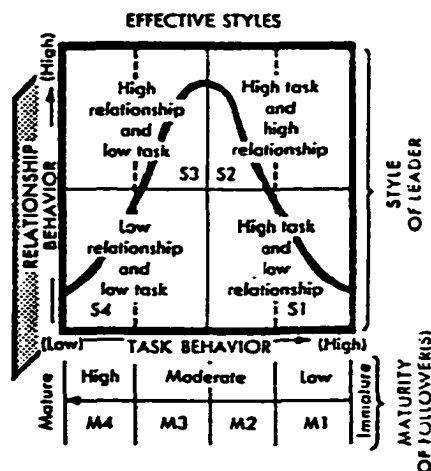


Fig. 2. Life Cycle Theory of Leadership. (From Paul Hersey and Kenneth H. Blanchard, Management of Organizational Behavior: Utilizing Human Resources, 3rd ed., 1977, p. 194.).

In this they differ from Blake and Mouton. Rather Blanchard and Hersey assert that administrative style should be adapted to the maturity of the group administered. Groups with below average maturity are best administered by a combination of high task and low personal concern. On the other hand, groups with average and above average maturity will function better under an administrative style with a greater concern for personal aspects of the situation.

In summary, four theories have been reviewed which approach the problem of administrative function by defining aspects of administrative concern. All four define two dimensions; the dimensions in all cases deal with task or production issues versus human or personal issues. One of the four theorists attached positive value to a particular administrative stance. All of the four were concerned in some way with balancing these two major concerns of administration.

#### Theories Regarding Administration in Terms of Social Structure

7. Parsons<sup>1</sup> developed a conceptual basis for a theory of organizations. His theory is not a theory of administration, but administration was discussed as being the second or central level of three hierarchical levels of organization. Parsons asserts that it is society which allocates the rewards, roles, legitimacy, and support required for administrative function.

8. Etzioni<sup>2</sup> has studied the area of power, compliance, and

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<sup>1</sup>Talcott Parsons, "Some Ingredients of a General Theory of Formal Organization," Administrative Theory in Education, Andrew W. Halpin, ed. (London: Macmillan Co., 1958), pp. 40-72.

<sup>2</sup>Amitai Etzioni, The Active Society (New York: The Free Press, 1968)

influence. This is theoretical work of value to administrators although it is not a theory of administration. Etzioni describes power as demanding a given behavior change regardless of the subordinate's will, while he describes influence as obtaining the desired behavior by a change in the attitude of the subordinate. Etzioni studied the various rewards which may cause a subordinate to think favorably about the desired behavior change. These rewards include monetary incentives, esteem, prestige, and acceptance.

Etzioni also studied the degree of involvement which workers feel toward their work. He theorized regarding the relationship between organizational goals and compliance structures.

9. Likert<sup>1</sup> developed a model showing the relationship between groups in an institution. His model is called the Linking-pin Model. Individuals who are members of two groups serve to knit groups together and to communicate between groups. In this way, the whole organization develops a degree of unity. Likert asserts that supervisors who have the most influence over their own superiors have the most influence over their workers. (See fig. 3.)

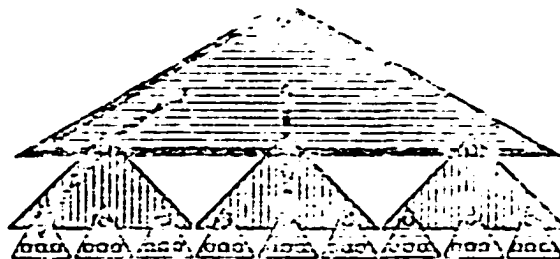


Fig 3. Linking-pin concept. (From R. Likert and J. G. Likert. New Ways of Managing Conflict [New York: McGraw-Hill Book Co., 1976] p. 184.).

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<sup>1</sup>Rensis Likert, New Patterns of Management (New York: McGraw Hill Pub. Co., 1960).

Their efficiency as administrators is affected, therefore, by their role and relationships in the total organizational structure.

Likert also introduced a concept which he termed participative management. He claimed that worker productivity could be most favorably influenced by allowing all in an institution to have a voice in those decisions which affect their work experience. His work has received considerable attention.

10. Barnard<sup>1</sup> defined the functions of administration in terms of the whole organizational structure. Barnard sees the administrator as defining objectives, acquiring resources, and coordinating the group. He studied not only the formal organizational structure but also the informal structure. Barnard demonstrated its value in producing the noneconomic rewards that tend to improve function.

11. Fayol,<sup>2</sup> who lived between 1841 and 1925, was one of the earlier theorists to view administration in terms of the whole organization rather than in terms of production supervision. His view of administration was considered broad at the time because he added planning, organizing, and controlling to the accepted administrative task of production. Fayol encouraged centralization of authority and the development of a scalar chain of command.

12. Lewin<sup>3</sup> studied group dynamics. He applied Gestalt psychology to administrative work. He also showed how the work

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<sup>1</sup>Chester Barnard, The Functions of the Executive (Cambridge, Mass.: Harvard University Press, 1938).

<sup>2</sup>Henri Fayol, General and Industrial Management, trans. Constance Storrs (London: Pitmann Pub. Co., 1965).

<sup>3</sup>Kurt Lewin, Resolving Social Conflict, ed. Gertrude Lewin (New York: Harper and Rowe, 1958).

group can develop a personality, overcome individual interest, control output, and participate in its own management.

13. Weber,<sup>1</sup> the "father of organizational theory," conceptualized a bureaucratic approach to administration. He emphasized promotion because of competence instead of favoritism; he emphasized attention to rules more than to individuals.

In summary, seven theorists have been reviewed who considered administration in terms of social structure. Parsons studied administration in the context of the organization within society; Etzioni studied administration within the power structure. Likert observed interrelationships between the groups of an organization while Lewin observed relationships within groups. Barnard gave attention to the informal organization; Weber and Fayol were concerned with the rigidly formal organization.

While this group of theorists do not speak to what administration is or to what administration does, they provide a useful approach because they call attention to the place of administration in the relationships of the organization and society. The theories described do not form a basis for practice but do provide useful understanding of the setting of administrative practice.

#### Administrative Theories Directly Related to Theories of Human Nature

14. Taylor<sup>2</sup> was one of the earliest of the administrative theorists, working in the early part of the twentieth century. He is

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<sup>1</sup>Max Weber, The Theory of Social and Economic Organization, trans. A. M. Henderson and T. Parsons (New York: Free Press, 1964).

<sup>2</sup>Frederick Taylor, The Principles of Scientific Management (New York: Harper and Bros., 1919).

known as the "father of scientific management." His theory of management views men as machines from which as much work as possible should be extracted. His efforts were designed to increase productivity through increased efficiency and drive. He advocated incentive wages and piecework pay scales to maintain peak performance. He paid little attention to the human and personal needs of workers.

15. Herzberg's<sup>1</sup> chief contribution to administration is in the area of motivation. He describes two sets of factors which he terms satisfiers and dissatisfiers. The satisfiers are motivators which produce satisfaction when present although they do not lead to dissatisfaction when absent. The dissatisfiers are factors which produce dissatisfaction when present but do not produce satisfaction when absent. His study suggests reasons why workers are sometimes unhappy in spite of efforts of management to improve their conditions.

It is interesting to note that the dissatisfiers are nearly all related to lower-level needs, while the satisfiers are the more highly motivating factors which relate to higher level needs. Therefore, Herzberg's theory reflects a view of man as having human needs which extend the attention of management beyond production concerns.

16. Maslow<sup>2</sup> has influenced administrative theory by his work on motivation. He suggests that motivation begins at a basic need level and that as these needs are met, the motivation of workers shifts to higher levels. He ranked human needs as follows: physical welfare, security, social acceptance, approval, and self-

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<sup>1</sup>Frederick Herzberg, "New Perspectives on the Will to Work," *Management Review* 63:11 (November 1974): 52.

<sup>3</sup>A. H. Maslow, Motivation and Personality (New York: Harper and Rowe, 1954).

actualization. He ranked self-actualization as the highest motivator.

There is a similarity between his defined levels of motivations and Herzberg's satisfiers/dissatisfiers. Both of these theorists believe that man is basically self-oriented and assume that the strongest drives in human nature are related to self-satisfaction however that may be perceived.

17. McGregor<sup>1</sup> developed an approach to management which contrasts two views of human nature. He defines a "Theory X" which assumes that humans must be driven to work. This theory assumes that persons have little ambition, need direction, avoid responsibility, and require direction and security.

McGregor also defines a "Theory Y" which assumes that workers have self-direction, will respond to rewards, seek responsibility, and are self-motivated to work. According to this theory, human potential is only partially utilized and is of great value. McGregor attaches positive value to Theory Y, claiming that management based on this theory results in greater happiness and productivity.

The theories of this group all imply that administration must respond to its workers in terms of an understanding of human nature. The theories in this group do not seem to assume that persons respond to altruistic motivation as a consistent way of life. The theories in this group do not suggest that it is possible for human nature to be changed; they rather appear to focus on manipulation of behavior for the benefit of the organization. There appears to be an underlying assumption that personal interest is not fully congruent with organizational requirements.

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<sup>1</sup> Douglas McGregor, The Human side of Enterprise (New York: McGraw Hill Pub. Co., 1960).

Summary

Leading theorists whose work is significant to administrators have been reviewed. These theorists have approached the problem of explaining administration in four different ways. Two defined administration in terms of a process which they believe to be the essence of administration. Four define two dimensions or aspects of administrative concern; concern for human welfare and concern for organizational production. Administration is defined as a task of balancing these concerns for optimal gains.

Seven theorists studied administration in terms of its setting; i.e., its place in the group organization and society. The last four approached the problem of administration by studying its relationship to workers. There is considerable variation in the views of human nature on which these theories were built.

The theories reviewed vary in the degree to which they express values and underlying beliefs. The fourth group of theories is clearly built on assumptions and beliefs about human nature. To some extent, all of the theorists used basic beliefs about human nature. Most assumed persons to be rational, social, and having definite needs; most assumed individuals to be basically oriented toward meeting their own needs. All theories, of course, implied underlying value to the meeting of organizational goals. Some theories clearly supported a particular administrative stance as optimal--Blake and Mouton's "9-9" administrator and McGregor's "Theory Y" administrator, for example. However, other models did not attach a positive value judgment to a particular administrative position.



In considering the group of theories reviewed, another generalization becomes clear. The theorists consistently describe what they have observed; they outline conditions and relationships as they believe them to be. There is little if any attention given to the greater realities of the eternal universe which impinge on the daily acts of professional life. The administrator's goal is assumed to be the growth, production, and success of his organization. Emphasis is placed on what the administrator and his organization can do or accomplish; little attention is given to what the administrator and his organization might be.

Furthermore, the theorists have based their models on generalizations drawn from observation and study or on theories regarding human nature. Since the models are not based on laws or principles, the models can only be theoretical and subject to alteration and interpretation. None provide the security of constant and certain guidelines for administrative practice. There are few if any absolutes.

All the theories which were reviewed have relevance to the field of educational administration. Although the theoreticians reviewed do not state that they have built on concepts drawn from the Scriptures, Christian administrators can utilize the work of these writers. In spite of their usefulness, however, the Christian administrator may not find these theoretical models adequate to fully describe his practice. His work may include a broader scope and a view of human nature different from that which accepted theoretical models provide.

### CHAPTER III

#### ANALYSIS OF THE MESSAGES OF THE THREE ANGELS OF REVELATION 14

The research question to which this study is addressed is as follows: "Does a distinctive and characteristic mode of administrative practice result from the acceptance of the concepts of the messages of three angels of Rev 14? If so, what are the characteristics of such a practice?" In order to answer this question, the messages must be analyzed carefully.

The analysis is done as follows: first the messages are examined to identify the various concepts included in each. Then the major thrust of each message is identified in terms of relevance for administrative practice. Last, by cross-filing the individual concepts of all three messages under subject headings, the messages as a whole can be studied and more detailed and specific aspects of their relevance to administration can be demonstrated.

#### Preamble to the Messages

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.<sup>1</sup>

Applying the interpretation of the symbols as given in chapter 1, John claims to have seen a proclamation pass throughout the world, which he describes symbolically as an "angel flying in the

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<sup>1</sup>Rev 14:6.

midst of heaven." He proceeds to mention the content of the proclamation and the audience to which it is addressed. These two concepts are studied in turn.

### Everlasting Gospel

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' (Gen 3:15) Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him.<sup>1</sup>

Before the creation of this earth, a plan had been made for the redemption of humans, should they ever sin.<sup>2</sup> Soon after Adam's sin the plan was explained to him and his wife and their worship included the symbolic ceremony of sacrifice as atonement for sin.<sup>3</sup> Later, throughout Old Testament times the services of the tabernacle dramatized the plan of redemption.<sup>4</sup> In fact, "the system of Jewish economy was the gospel in figure."<sup>5</sup>

Christ told his disciples that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations"<sup>6</sup> before the end of the world. Paul carried the gospel beyond the confines of Palestine. He wrote to the Romans of the "gospel of Christ"

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<sup>1</sup>Selected Messages, 2:106.

<sup>2</sup>Patriarchs and Prophets, p. 63.

<sup>3</sup>Gen 4:1-11; Selected Messages, 1:230.

<sup>4</sup>Ibid., p. 233; Patriarchs and Prophets, pp. 343-358; Great Controversy, p. 415.

<sup>5</sup>Fundamentals of Christian Education, (Nashville, Tenn.: Southern Pub. Assoc., 1923), p. 238.

<sup>6</sup>Matt 24:14.

which is "the power of God unto salvation to every one that believeth."<sup>1</sup> He defines the gospel to the Corinthians as follows:

Moreover, Brethren, I declare unto you the gospel . . . how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."<sup>2</sup>

And the same gospel is to be carried throughout the earth at the end of time, according to John's vision of Rev 14.<sup>3</sup> The gospel, planned before creation, explained to Adam, enacted in the Old Testament sacrificial ceremonies, and preached by Paul is the same "everlasting" gospel that John saw proclaimed to the whole world at the end of earth's history.

#### Three aspects of gospel

Several aspects of the gospel can be identified. "The gospel is the law unfolded,"<sup>4</sup> and that law expresses the character of God.<sup>5</sup> "The gospel is the revelation of God's love to men."<sup>6</sup> and "the love of a holy God is an amazing principle."<sup>7</sup> Thirdly, the gospel of Christ, Paul declares to be "the power of God unto salvation to every one that believeth."<sup>8</sup> The gospel therefore includes

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<sup>1</sup>Rom 1:16.

<sup>2</sup>1 Cor 15:1,3,4.

<sup>3</sup>Gospel Workers, (Washington, D.C.: Review and Herald Pub. Assoc., 1943), p. 27; Acts of the Apostles, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1911), p. 338; Testimonies to Ministers, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1962), p. 43.

<sup>4</sup>Christ's Object Lessons, p. 391.

<sup>5</sup>Ibid., p. 391.

<sup>6</sup>Fundamentals of Christian Education, p. 186.

<sup>7</sup>Selected Messages, 1:313.

<sup>8</sup>Rom 1:16.

revelations of God's character expressed in His law, of God's love revealed in the principles which govern His actions, and of God's power to save.

The preaching of the gospel accomplishes, for those who accept it, a particular work which can be identified. Firstly, the gospel leads men to an increased knowledge of God as expressed in the laws which created things are ordained to live and which express God's character.<sup>1</sup> Secondly, the gospel increases the knowledge of God's love<sup>2</sup> and the principles which express God's nature<sup>3</sup> and guide His actions. These principles are not only observed in God's relationship with humans throughout the ages, but also in the life of Christ on this earth, for "never did Christ deviate from loyalty to the principles of God's law."<sup>4</sup> Thirdly, the gospel will bring to men an increased knowledge of God by the change and power it brings to their own lives.<sup>5</sup> Empowered by the indwelling Holy Spirit, men speak, act, and live as did Christ, in harmony with divine law.<sup>6</sup> Since the messages are identified as the gospel, the major thrust of each can be expected to be God's law, God's love, and God's power to save, respectively.

By calling attention to the laws of creation, the principles of righteous behavior, and the possibility of righteous living, the

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<sup>1</sup>Christ's Object Lessons, p. 391.

<sup>2</sup>Fundamentals of Christian Education, p. 181.

<sup>3</sup>Testimonies, 4:312.

<sup>4</sup>My Life Today, (Washington, D.C.: Review and Herald Pub. Assoc., 1952), p. 74.

<sup>5</sup>Rom 1:16.

<sup>6</sup>Education, pp. 95-96.

gospel increases human knowledge of God. John states that the knowledge of God is the basis of eternal life. "This is life eternal, that they may know thee, the only true God."<sup>1</sup> Therefore, the gospel, by increasing the knowledge of God from three different perspectives, brings humans eternal life.

Sin, and the loss of eternal life, entered the world when Eve doubted (failed to know with certainty) God's character, love, and power to save her from sin. Although Eve had been adequately instructed,<sup>2</sup> her actions did not reflect that knowledge of God which should have protected her from sin. She acted as if she were uncertain that God loved her, was worthy of her trust, planned and required only for her welfare, and would not withhold any good thing from her. As Eve allowed her knowledge of God to waver, she was less able to resist temptation. As she ignored the knowledge of God that should have been foremost in her consciousness, she sinned.<sup>3</sup>

The development of a righteous life and resistance to temptation requires an ever-increasing awareness of God's character, nature, and power to guide human life. As John states, the finding of eternal life requires that men "may know thee, the only true God."<sup>4</sup> The knowledge of God which is the basis of eternal life can be gained by the study of the gospel, which reveals God's character through law, His love, and His power to save.

In Rev 14:6,7, John states that he saw an angel who carried

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<sup>1</sup>John 17:3.

<sup>2</sup>Patriarchs and Prophets, p. 52.

<sup>3</sup>Ibid., pp. 54-55.

<sup>4</sup>John 17:3.

"the everlasting gospel" and quotes the exact words of that angel's message. Two more angels followed the first, each bearing a message which logically follows the first. The contextual reading of the passage suggests that all three are part of the gospel. White agrees that all three together comprise the gospel for the last days.<sup>1</sup> Since all three messages prepare a people for Christ's return<sup>2</sup> all three are considered a proclamation of the gospel.

The messages are, in fact, inter-related<sup>3</sup> and may be regarded in some ways as one complete message. In this study all three will be considered as the gospel. Since the gospel reveals God's law, His love, and His power to save, the messages of the angels are expected to speak to these points respectively.

#### Mankind

The message is addressed to "them that dwell on the earth and to every nation, and kindred, and tongue and people."<sup>4</sup> Thus the second concept deals with human beings and clearly includes the whole human race. Although the nature of mankind is not dealt with as a whole, three aspects of human nature are emphasized in the message.

The message that follows commands humans to fear, glorify and worship God. The fact that such a message is given suggests that humans have the power available to fear, glorify and worship God. The fact that the message is sent also implies that the human

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<sup>1</sup>Nichol, ed., S.D.A. Bible Commentary Series, 7:9789.

<sup>2</sup>Great Controversy, p. 435; idem, Selected Messages, 2:111.

<sup>3</sup>Ibid., p. 117; Selected Messages, 1:116; Testimonies, 6:17.

<sup>4</sup>Rev 14:6.

race is not presently fearing, glorifying, or worshipping God. Furthermore, the fact of the call to fear, glorify, and worship God suggests that men may choose whether to give or withhold allegiance.

The particular aspects of human nature emphasized include: (1) men have the potential of fearing, glorifying, and worshipping God, (2) men are presently in rebellion against God, and (3) men have the power of choice as to how they will relate to God.

This message of the first angel does not call attention to aspects of human nature that are generally accepted, such as humans are social creatures, or humans interact with the environment. The message calls attention to aspects of human nature that are less commonly studied. It is the understanding of these three aspects of human nature which might lead to a unique mode of administrative practice. The three aspects of human nature defined by this message (that men may choose to fear, glorify, and worship God in spite of a history of rebellion) are evidence of both God's love and His power to save.

At the time of the original rebellion, when Eve chose to disobey God, He made known to her the plan by which He would provide for the restoration of the fallen race. Although the natural result of rebellion is eternal death, God has made it possible for humans to find eternal life, through the life and death of Jesus Christ.<sup>1</sup> Paul's definition of the gospel<sup>2</sup> focuses on the perfect life and sacrificial death of Christ. Not only did Christ die for sins committed, but His present ministry on behalf of humans makes possible a life style which demonstrates obedience to God. However, each

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<sup>1</sup>Rom 6:23.

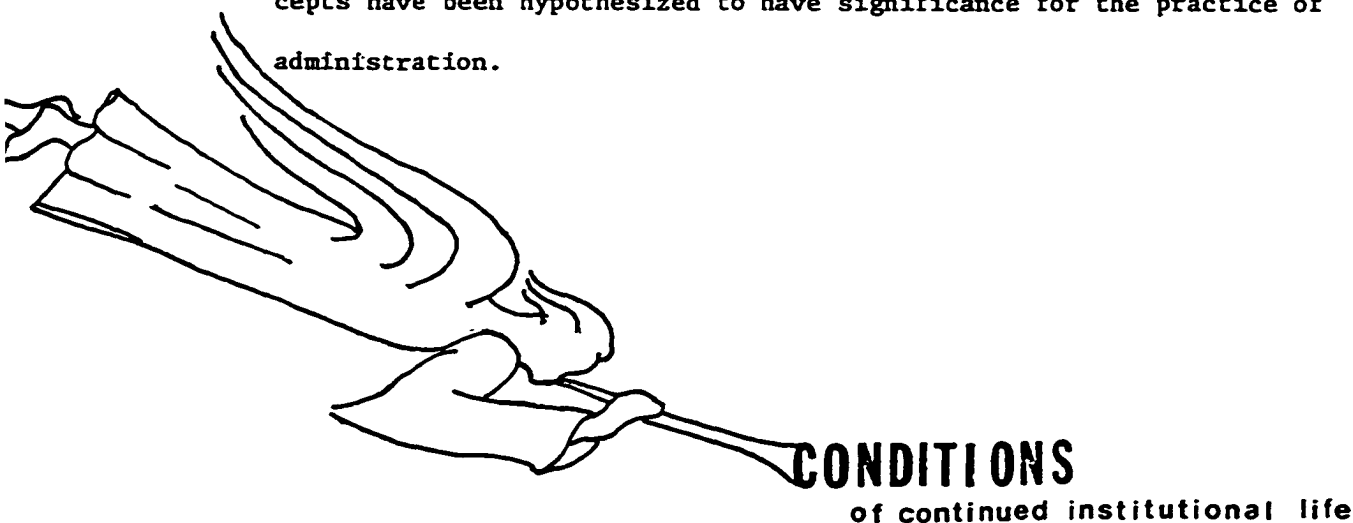
<sup>2</sup>1 Cor 15:1,3,4.



individual is allowed freedom of choice as to whether to accept Christ's atoning death and the indwelling spirit or not.<sup>1</sup> Seventh-day Adventists explain the aspects of human nature emphasized in this message with reference to the Biblical plan of salvation.

In summary, the preamble suggests that the three angels' messages which follow probably have as their major thrusts respectively, (1) God's law, (2) God's love, and (3) God's power to save. This is true because they are identified as gospel, which reveals God's law, love, and power. Secondly, it reassures that the message is of universal interest and importance, and that the message has relevance because of Christ's human life and death.

In terms of the research question, the preamble anticipates the central concept of each of the messages that follow. These concepts have been hypothesized to have significance for the practice of administration.



#### The First Angel's Message

Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.<sup>2</sup>

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<sup>1</sup> John 3:16.

<sup>2</sup> Rev 14:7.

This message contains three major concepts: God as Creator, a judgment hour, and an invitation to fear, glorify, and worship God. A fourth concept, God's law, can be inferred. Each is discussed in turn.

### God

Just as the commonly observed aspects of human nature were not brought to light in this text, so many aspects of God's nature are not presented in this message. His power, righteousness, and love, for instance, are not emphasized in this verse, although by Christians they are commonly understood as characteristics of divine nature. The message focuses on two particular aspects of God's nature.

First, God is presented as the Creator. This concept is of particular importance to administrators, because it shows God to be the rightful owner of all that is, the rightful proprietor of all things. It introduces a possibility of administrative accountability to God as well as to the owners of an institution. The concept of God as Creator also includes a unique view of human origins, a view of mankind created in the image of God.<sup>1</sup>

The concept of God as Creator opens the possibility that divine law is not an arbitrary imposition of authority or governmental mandate but rather a description of the only conditions compatible with eternal life, a statement of unvarying reality. If God were not Creator, His law would of necessity represent a requirement imposed on men after his existence began. However, if God created humans, it is possible that the law represents a statement of the realities on which

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<sup>1</sup>Gen 1:27.

life was made dependent. If God is the Creator, it is possible that the law which "is an expression of God's idea"<sup>1</sup> is a law "which He has implanted in our being."<sup>2</sup>

Secondly, the message states that the "hour of His judgment is come."<sup>3</sup> At least two interpretations of this statement speak to divine nature. God is referred to in Scripture as a Judge.<sup>4</sup> Certainly the concept of God sitting in judgment over the acts of humans has implications to the professional practice of administrators as well as of other professionals. The appeal to fear and glorify God suggests that men would well be advised to prepare for such a judgment. The Bible teaches that "we shall all stand before the judgment seat."<sup>5</sup> "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."<sup>6</sup>

On the other hand, the grammar could be interpreted to mean that the hour has come for God to be judged. Such an interpretation harmonizes with the concept of a great controversy arising in heaven between Lucifer, who challenged God's justice and God's position as acknowledged King of the universe.<sup>7</sup> After a period of freedom for Satan to demonstrate his alternative plans for universal rule, a judgment to free God from the allegations of the rebel would be in

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<sup>1</sup>Selected Messages, 1:235.

<sup>2</sup>Present Truth and Review and Herald Articles, 7 vols. (Washington, D. C.: Review and Herald Pub. Assoc., 1962) 4:382. (February 11, 1902); Patriarchs and Prophets, p. 52.

<sup>3</sup>Rev 14:7.

<sup>4</sup>Ecc1 12:14; 2 Tim 4:8.

<sup>5</sup>Rom 14:10.

<sup>6</sup>Ecc1 12:14.

<sup>7</sup>Patriarchs and Prophets, pp. 33-43.

order. In such a judgment, it would be equally logical to call humans to side with God, to worship and glorify Him.<sup>1</sup>

The concept of God as Judge is common to many religions. The concept of God, a Judge willing to place Himself under judgment, is not so generally accepted. Such a concept appeals to humans to take responsibility for casting their votes in favor of righteousness, for demonstrating their allegiance and support. Such a relationship to God's requirements is broader than the view that man must obey lest he be found lacking when his own acts are judged. Such a concept acknowledges man's intelligence, freedom to evaluate and choose his position, and calls for a statement of his opinions.

The concept of God as a Judge willing to place Himself under judgment<sup>2</sup> is supported by the understanding of Christ's incarnation. "Christ was God essentially and in the highest sense,"<sup>3</sup> yet "Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature."<sup>4</sup> In human form, Christ lived under the law, obeyed it perfectly, and was judged by that law.<sup>5</sup>

The two aspects of divine nature which the message of the first angel identifies are the concept of God as Creator and of God as a Judge willing to place Himself under judgment.

#### The Hour of Judgment

The judgment includes the examination of each person's life.<sup>6</sup>

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<sup>1</sup> Ibid., pp. 33-43.

<sup>2</sup> Great Controversy, p. 671.

<sup>3</sup> Selected Messages, 1:247.      <sup>4</sup> Ibid.

<sup>5</sup> Selected Messages, 2:106; Matt 4:17,18; 2 Cor 5:21.

<sup>6</sup> Eccl 12:14.

The judgment also includes, in a sense, the vindication of God Who was accused by Lucifer at the beginning of the controversy.<sup>1</sup> The judgment further includes a decision regarding the nature of God's law which was brought into question by Satan at the beginning of the controversy. Ellen G. White was given some foresight into the outcome of the judgment in regard to these issues. In the end, "God's wisdom, His justice, and His goodness stand fully vindicated."<sup>2</sup> "The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created."<sup>3</sup>

In order that the character of God may be vindicated, and in order that the nature of the law may be established as an essential condition of eternal happiness and everlasting life, a people is needed whose lives demonstrate that knowledge of God which allows them to trust Him fully, who have come to know Him through frequent communication with Him, and who thus reflect His image once again.<sup>4</sup> It is to this end that the call is made for persons to fear, glorify, and worship God.

Since all have sinned,<sup>5</sup> humans can only face the judgment of God by faith that Christ did indeed accept their guilt at Calvary.<sup>6</sup> Again Christ, although unmentioned, is a central figure in the message.

Whether the judgment is considered the examination of human

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<sup>1</sup>Patriarchs and Prophets, p. 38.

<sup>2</sup>Great Controversy, p. 670.

<sup>3</sup>Ibid., p. 671.

<sup>4</sup>Testimonies, 6:12.

<sup>5</sup>Rom 3:23.

<sup>6</sup>Rom 3:24,25.

acts or the vindication of God's requirements, the concept of judgment involves a law with which behaviors are compared. The message announcing a judgment requires attention be given to a law.

#### The Call to Fear, Glorify, and Worship God

This invitation, as does the concept of judgment, confronts mankind with the need to relate in some way to the law of God. A person cannot fear or respect God without keeping His law. The concepts of "fear" of God and commandment keeping are linked in Eccl 12:13.

Similarly, a person cannot glorify God without living in accordance with His law. White comments that "to give glory to God is to reveal His character in our own lives and thus make Him known."<sup>1</sup> She states that God's character is expressed in His law.<sup>2</sup> The worship of God is commonly understood to require a harmonizing of life with law. "The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude."<sup>3</sup>

The invitation to fear, glorify, and worship God would not have been given if it were not possible for humans to do so. It also would not have been given if humans were already doing so. Nor would it have been given if humans could not choose whether to fear, glorify, and worship God or not. Since fearing, glorifying, and worshiping God all require obedience to His law, the call can be interpreted as an invitation to keep God's law. This invitation to keep God's law

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<sup>1</sup>Nichol, ed., S.D.A. Bible Commentary Series, 7:979.

<sup>2</sup>Christ's Object Lessons, p. 391. <sup>3</sup>Selected Messages, 2:106.

would not have been given if humans could not keep the law,<sup>1</sup> or if humans were universally keeping the law,<sup>2</sup> or if humans were not free to choose how they wish to relate to the law.<sup>3</sup>

It is because of the perfect life of Christ and His substitutionary death that humans can be granted the power to obey the law,<sup>4</sup> for the human race is universally unable to obey that law by nature.<sup>5</sup> The gospel of salvation centers on the life and death of Christ; the life of Christ demonstrated perfect obedience to the law and fulfills the requirements of the law.<sup>6</sup> "Christ was both the law and the gospel."<sup>7</sup> "The law and the gospel are in perfect harmony. Each upholds the other. In all its majesty the law confronts the conscience, causing the sinner to feel his need of Christ as the propitiation for sin. The gospel recognizes the power and the immutability of the law."<sup>8</sup> It is clear that although not explicitly mentioned, the law of God is the major thrust of this message. This is true because persons cannot fear God, glorify God, prepare for a judgment, help vindicate God's cause in a judgment, or worship God without knowing and obeying His law.

#### The Law of God

Although the whole of God's law can be stated simply as "His law is love,"<sup>9</sup> God has provided operational statements in order to detail which behaviors best demonstrate love. The first recorded

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<sup>1</sup>Selected Messages, 1:227,240.    <sup>2</sup>Rom 3:23

<sup>3</sup>Jos 24:15.    <sup>4</sup>Selected Messages, 1:240.

<sup>5</sup>Rom 3:9-12.    <sup>6</sup>Selected Messages, 1:231; Matt 4:17,18.

<sup>7</sup>Selected Messages, 2:106.    <sup>8</sup>Selected Messages, 1:240-241.

<sup>9</sup>Gal 5:14; Great Controversy, p. 467.

set of such statements is the Ten Commandments. Further amplifications are found in Scripture,<sup>1</sup> particularly in the Sermon on the Mount.<sup>2</sup> The behaviors which express conformity to the law of love are thus more clearly defined. Any individual seeking to harmonize his life with God's law can find clear guidelines.<sup>3</sup>

Although the word law refers to the requirements which rulers impose on subordinates, the word is also applied to the consistencies observed in nature. There is evidence that the law of God describes the unvarying realities of eternal life. David observed that "He hath made a decree which shall not pass,"<sup>4</sup> and that "all His commandments are sure. They stand fast for ever and ever."<sup>5</sup> These texts suggest a consistent and eternal character to God's law that exceeds that of arbitrary requirements made for a given set of circumstances.

"Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions."<sup>6</sup> White also refers to "the law which He [God] has implanted in our being,"<sup>7</sup> and compares natural and moral law as follows: ". . . the same laws which govern the things of nature and the events of life are to control us; . . . they are given for our good, and . . . only in obedience to them can we find true happiness and success."<sup>8</sup>

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<sup>1</sup>Patriarchs and Prophets, p. 310.      <sup>2</sup>Matt 5,6,7.

<sup>3</sup>Selected Messages, 1:217-218, 225.      <sup>4</sup>Ps 148:5.

<sup>5</sup>Ps 111:7-8.      <sup>6</sup>Ministry of Healing, p. 114.

<sup>7</sup>Present Truth and Review and Herald Articles, 4:382.  
(February 11, 1902).

<sup>8</sup>The Adventist Home, (Nashville, Tenn.: Southern Pub. Assoc., 1952), p. 145.



These observations suggest that the law, rather than listing imposed restrictions, defines conditions, the violations of which are incompatible with eternal life. Violation of such a law would begin a process which ultimately destroys life. David commented that it is evil which destroys the wicked.<sup>1</sup>

White points out that while much of nature exists in harmony with fixed laws, men are granted intelligence, understanding, and a degree of choice regarding his submission to moral law.<sup>2</sup> This concept of law suggests that just as there is a law that unless a man breathes he will die, so there is a law that unless a man is truthful he will die. It takes longer for a man who refuses to conform to the laws of nutrition to die than it takes for one who refuses to obey the laws of respiration to die. Therefore, there is a greater degree of choice in obedience to the nutritional laws. Even so, it takes longer yet for the man who violates the law of truthfulness to die. Although more slowly, yet just as surely, the liar is depleting his life force by the physiological changes which result from lying (some of which are demonstrable by lie-detection equipment) as is the hunger striker. The difference is in the time involved for the results to occur. The prolonged time involved for violations of moral law to bring death allows men to question the sure result and to feel greater freedom of choice. Because the result does not come quickly, it is easier to assume the result will not come.<sup>3</sup>

"God destroys no man. Everyone who is destroyed will have destroyed himself."<sup>4</sup> Although the Bible speaks of God as ending the

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<sup>1</sup>Ps 34:21.      <sup>2</sup>Selected Messages, 1:216.

<sup>3</sup>Ecc1 8:11.      <sup>4</sup>Christ's Object Lessons, p. 84.

lives of the wicked in wrath, or punitively, His act only cuts short the prolonged dying the sinner has chosen and which is induced by his own decisions. Each person may choose between good and evil; life and death.<sup>1</sup> The law which describes the characteristics of goodness describes the essential conditions of eternal life.<sup>2</sup> The law "is ordained to life."<sup>3</sup>

#### Institutional Accountability

Before enumerating the specific statements of divine law, one more concept will be developed which is an extension of the first angel's message. It is clear that men as individuals are being asked to fear, glorify, and worship God, who is the Creator. A judgment is announced which involves a law. Humans will not only be judged by that law, but will be used as exhibits in the final settlement of a controversy involving God's law. Administrators, as all other persons, are involved as individuals in this judgment. It appears that their obligation, however, may extend beyond that of others.

In the counsels directed to institutions, a remarkable similarity can be found to the counsels directed to individuals. For instance, institutions are advised to be cooperative rather than competitive.<sup>4</sup> Institutions are urged to carry on God's work<sup>5</sup> and to acknowledge Christ as the head.<sup>6</sup> Institutions are counseled to exercise courtesy and liberality,<sup>7</sup> to be under discipline,<sup>8</sup> to avoid ex-

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<sup>1</sup>Deut 30:19-20. <sup>2</sup>Ministry of Healing, p. 114.

<sup>3</sup>Selected Messages, 1:237. <sup>4</sup>Testimonies, 7:174.

<sup>5</sup>Testimonies, 4:464. <sup>6</sup>Testimonies, 6:235. <sup>7</sup>Testimonies, 5:562.

<sup>8</sup>Nichol, ed., S.D.A. Bible Commentary Series, 1:1108.

clusiveness,<sup>1</sup> and to function with justice and equity.<sup>2</sup> Institutions are directed to practice economy,<sup>3</sup> to maintain individuality,<sup>4</sup> and to function under the supervision of God.<sup>5</sup>

"For institutions as for individuals, the same law holds true: they are not to become self-centered."<sup>6</sup> "God desires His institutions . . . to honor Him by revealing the attributes of Christian character."<sup>7</sup> God's character is expressed in His law.<sup>8</sup> The principle which Christ expressed to individuals, that "he that findeth his life shall lose it; and he that loseth his life for my sake shall find it,"<sup>9</sup> is also applied to institutions. "All our institutions should . . . strive for success; but at the same time let them remember that their success will increase in proportion as they exercise disinterested liberality."<sup>10</sup>

Institutions, as individuals, are cautioned against the sins of teaching fallacies,<sup>11</sup> extravagance,<sup>12</sup> negligence,<sup>13</sup> rivalry,<sup>14</sup> and departure from God's requirements.<sup>15</sup>

It would follow that if the choice of an individual to violate God's law begins in him the process of eternal death, so the

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<sup>1</sup>Testimonies, 7:198.

<sup>2</sup>Selected Messages, 1:33.

<sup>3</sup>Testimonies, 7:207.

<sup>4</sup>Ibid., p. 171.

<sup>5</sup>Selected Messages, 2:207.

<sup>6</sup>Testimonies, 7:145.

<sup>7</sup>Testimonies, 8:183.

<sup>8</sup>Christ's Object Lessons, p. 391.

<sup>9</sup>Matt 10:39.

<sup>10</sup>Testimonies, 8:137.

<sup>11</sup>Selected Messages, 1:195.

<sup>12</sup>Medical Ministry, p. 176.

<sup>13</sup>Testimonies, 6:134.

<sup>14</sup>Testimonies, 7:174.

<sup>15</sup>Medical Ministry, p. 164.

decision of an institution which violates God's law places a signature on the death warrant of that institution. This concept of institutional accountability provides a frame of reference for the study of the specific laws. While the Seventh-day Adventist administrator will bring his personal life into harmony with God's law, he also bears responsibility for shaping an institution so that it also is an expression of harmony with divine law in order that it may continue to have life and vigor. The policies of such an institution are operationalizations of the divine character. The programs of such an institution harmonize with divine law. The witness of such an institution will carry influence into eternity.

Since the law of God does, indeed, define conditions which are essential to institutional welfare, the administrator will feel the necessity of knowing the specific statements which express the law. There are several statements of law in the Scriptures; Ellen G. White also identifies several conditions as law. These statements are quoted fully in appendix F. Each law has been summarized into a single thought in the following list:

Specific Statements of the Law of God

1. Acknowledgement of God as ultimate and supreme<sup>1</sup>
2. Worship of the Creator above the created<sup>2</sup>
3. Respect for God's name<sup>3</sup>
4. Sanctity of the Sabbath as a memorial of creation<sup>4</sup>
5. Respect for parents<sup>5</sup>

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<sup>1</sup>Ex 20:3.

<sup>2</sup>Ex 20:4-6.

<sup>3</sup>Ex 20:7.

<sup>4</sup>Ex 20:8-11.

<sup>5</sup>Ex 20:12.

6. Respect for life<sup>1</sup>
7. Moral purity<sup>2</sup>
8. Honesty<sup>3</sup>
9. Truthfulness<sup>4</sup>
10. Respect for property of others<sup>5</sup>
11. Love<sup>6</sup>
12. Treat others as you would be treated<sup>7</sup>
13. Obedient action<sup>8</sup>
14. Service<sup>9</sup>
15. Order and cleanliness<sup>10</sup>
16. Restitution; i.e., keep only for needs, share the rest<sup>11</sup>
17. Take only to give<sup>12</sup>
18. Reciprocal dependence and influence; i.e., none liveth to himself<sup>13</sup>
19. Self-sacrifice<sup>14</sup>
20. Kindness<sup>15</sup>

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<sup>1</sup>Ex 20:13; Matt 5:21-22.      <sup>2</sup>Ex 20:14; Matt 5:27-28.

<sup>3</sup>Ex 20:15.      <sup>4</sup>Ex 20:16.      <sup>5</sup>Ex 20:17.

<sup>6</sup>Matt 22:37-40; Rom 13:10; My Life Today, p. 52; Desire of Ages, p. 20.

<sup>7</sup>Matt 7:12.      <sup>8</sup>My Life Today, p. 130.

<sup>9</sup>Christ's Object Lessons, p. 326; Education, p. 103.

<sup>10</sup>Counsels on Health, (Mountain View, Calif.: Pacific Press Publishing Association, 1951), p. 101; Testimonies, 4:142.

<sup>11</sup>Testimonies, 7:145, 170.

<sup>12</sup>Ibid, p. 170; Desire of Ages, p. 21.

<sup>13</sup>Testimonies, 6:236,242.      <sup>14</sup>Christ's Object Lessons, p. 86.

<sup>15</sup>Thoughts from the Mount of Blessing, p. 146.

21. Whoever believes the truth will make it known<sup>1</sup>
22. Marriage<sup>2</sup>
23. Relief of suffering<sup>3</sup>
24. Thoughts and feelings strengthen with expression<sup>4</sup>
25. Action; activity<sup>5</sup>
26. Temperance<sup>6</sup>
27. Ask to receive; seek to find; knock to gain entrance<sup>7</sup>
28. Mind adapts to familiar<sup>8</sup>
29. By beholding we become changed<sup>9</sup>
30. Strength is acquired by effort<sup>10</sup>
31. Something better; i.e., any sacrifice required by God  
only makes room for a greater good<sup>11</sup>
32. Mind ceases to long for that which is firmly denied<sup>12</sup>
33. Effect follows cause<sup>13</sup>
34. Mutual dependence<sup>14</sup>

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<sup>1</sup>Guidelines to Mental Health, (Washington, D.C.: The Ellen G. White Estate, General Conference of Seventh-day Adventists, 1966), p. 242.

<sup>2</sup>Thoughts from the Mount of Blessing, pp. 63-64.

<sup>3</sup>Testimonies, 4:56. <sup>4</sup>Ministry of Healing, p. 251.

<sup>5</sup>Ibid., p. 237; Christ's Object Lessons, p. 364.

<sup>6</sup>Confrontation, (Washington, D. C.: Review and Herald Publishing Association., 1958), p. 226; Selected Messages, 2:226; Counsels on Health, p. 42.

<sup>7</sup>Selected Messages, 1:377.

<sup>8</sup>Fundamentals of Christian Education, p. 127; Patriarchs and Prophets, p. 596.

<sup>9</sup>Great Controversy, p. 555. <sup>10</sup>Diet and Foods, p. 157.

<sup>11</sup>Education, p. 296. <sup>12</sup>Guidelines to Mental Health, p. 242.

<sup>13</sup>Ibid., p. 240. <sup>14</sup>Ibid., p. 149.

### Specific Statements of Sin

John states that "sin is the transgression of the law,"<sup>1</sup> and Paul makes clear that sin can not exist where there is no law.<sup>2</sup> Therefore, it is logical to reason that if a given act is identified as a sin, a specific law must have been violated. In the search for amplifications of God's law, it is helpful to note specific statements identifying sin.

1. In the multitude of words there wanteth not sin.<sup>3</sup>
2. He that despiseth his neighbor sinneth.<sup>4</sup>
3. The thought of foolishness is sin.<sup>5</sup>
4. Whatsoever is not of faith is sin.<sup>6</sup>
5. If ye have respect to persons, ye commit sin.<sup>7</sup>
6. To him that knoweth to do good and doeth it not, to him it is sin.<sup>8</sup>
7. All unrighteousness is sin.<sup>9</sup>
8. [To] acquire wealth for the purpose of hoarding it, . . . is a sin, an awful, soul-periling sin.<sup>10</sup>
9. Selfishness . . . in any degree . . . is an infraction of the law of God.<sup>11</sup>
10. Let God's workers cease to find fault for this is sin.<sup>12</sup>
11. Despondency in God's service is sinful and unreasonable.<sup>13</sup>

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<sup>1</sup> John 3:4.

<sup>2</sup> Rom 4:15; 5:13.

<sup>3</sup> Prov 10:19.

<sup>4</sup> Prov 14:21.

<sup>5</sup> Prov 24:9.

<sup>6</sup> Rom 14:23.

<sup>7</sup> Js 2:9.

<sup>8</sup> Js 4:17.

<sup>9</sup> 1 John 5:17.

<sup>10</sup> The Adventist Home, p. 398.

<sup>11</sup> Testimonies, 6:244.

<sup>12</sup> Testimonies, 8:170.

<sup>13</sup> Ibid, 8:38.

12. Since the laws of nature are the laws of God, . . . ignorance in these things is sin.<sup>1</sup>

13. Every misuse of any part of our organism is a violation of that law.<sup>2</sup>

14. Forgetfulness is sin.<sup>3</sup>

15. It is a sin to forget, a sin to be negligent.<sup>4</sup>

### Summary

The first angel's message has been studied and its major concepts identified. These are as follows:

Gospel is "the message of Christianity, the message of salvation through Jesus Christ."<sup>5</sup>

Mankind, the recipient of the message, has a nature which has the potential of fearing, glorifying, and worshiping God; which is at present not fearing, glorifying, or worshiping God; and which possesses the freedom to choose how to relate to God.

Obedience to God's law is involved in fearing, glorifying, and worshiping God. The perfect life and substitutionary death of Christ demonstrate that humans can keep the law, and they also provide the power for humans to keep the law.

God is the Creator of all; a Judge Who is willing to submit His law to judgment and to submit Himself, in the human form of Christ, to the judgment of that law.

Judgment involves both the evaluation of every individual's

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<sup>1</sup>Testimonies, 6:369.

<sup>2</sup>Christ's Object Lessons, p. 348.

<sup>3</sup>Testimonies, 3:12.

<sup>4</sup>Christ's Object Lessons, p. 358.

<sup>5</sup>Nichol, ed., S.D.A. Bible Commentary Series, 8:410.



deeds by the law and the vindication of God's character and law.

Law is seen as an expression of the unvarying realities on which eternal life depends.

Call to fear, glorify, and worship God represents an invitation to harmonize human life with God's law, not only to avoid human guilt and condemnation, but also to support God against the allegations of Satan.

The specific definitive statements of law have been enumerated. These include the Ten Commandments, and statements drawn from Ellen G. White's writings.

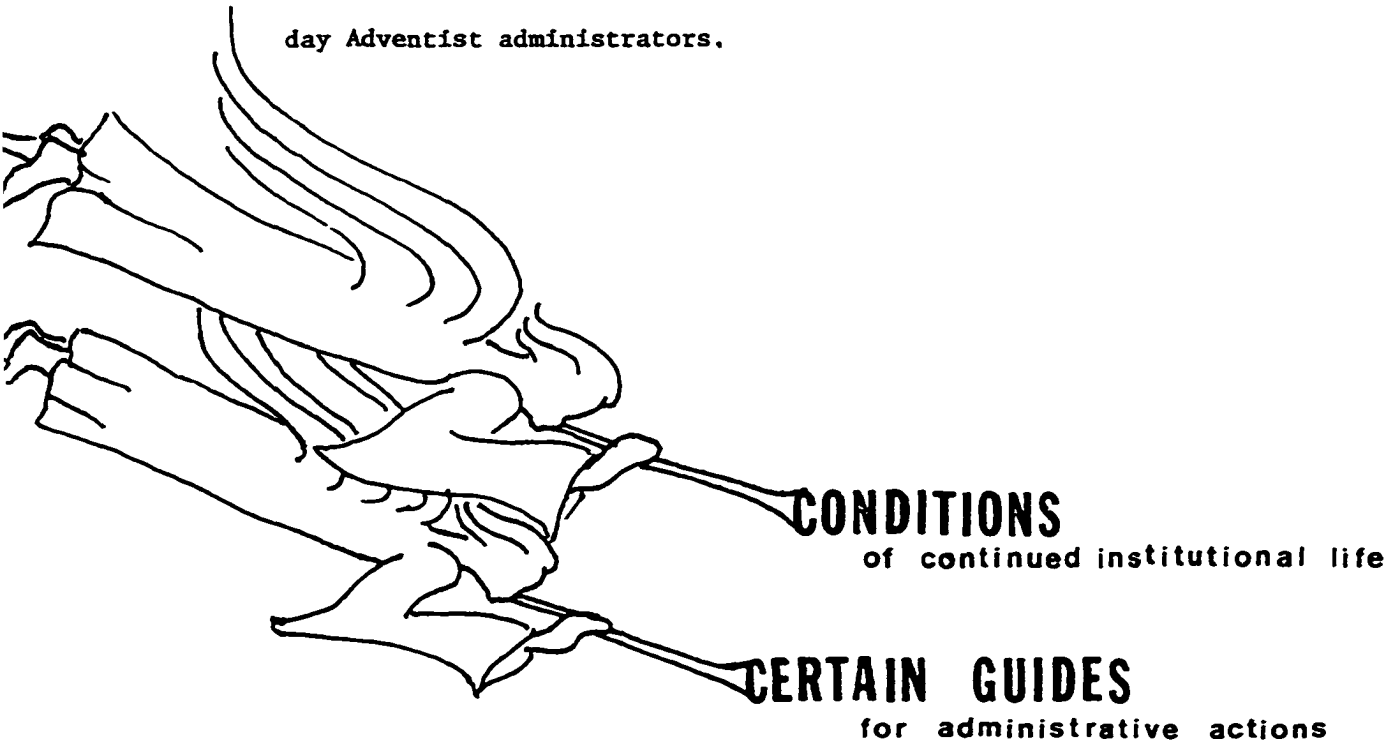
A concept of institutional accountability has been introduced in order to show the relevance of the concepts identified above to administrative practice. Although not drawn from the message itself, the concept of institutional accountability provides the framework for an expanded understanding of the applications of the laws mentioned.

In conclusion, the first angel's message represents a call to fear, glorify, and worship God in preparation for a judgment. A response to this call results in an increased knowledge of God, the Creator and Judge, as He is revealed in the law which describes the unvarying realities of eternal life.

The major thrust of the message is the law of God, since men cannot fear, glorify, or worship God without knowing and keeping His law. Neither can men prepare to be judged nor live so as to vindicate God's administration in His judgment without obedience to God's law. This law defines the conditions on which institutional life depends. White supports the conclusion that the first angel's message presents the law as follows:

The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law whereby their characters are formed after the divine similitude.<sup>1</sup>

Since the law describes the conditions on which eternal life depends, and since institutions are obligated to the law in the same way as individuals, the first angel's message is seen to provide administrators with knowledge of the conditions on which continued institutional life depends. This is essential knowledge for Seventh-day Adventist administrators.



#### The Second Angel's Message

And there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."<sup>2</sup>

And he cried mightily with a strong voice saying, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every

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<sup>1</sup>Selected Messages, 2:106.      <sup>2</sup>Rev 14:8.

unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." And I heard another voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities."<sup>1</sup>

The second angel's message covers several major concepts:

(1) Babylon, a great city, (2) a fall, (3) induced universal drunkenness, and (4) passionate fornication. The same message seems to be repeated in Rev 18, where it is stated in further detail and followed by an appeal. Several concepts are thus added; (5) the involvement of political powers, (6) the economic effects of self-indulgence, (7) an appeal to separation, and (8) avoidance of involvement by association.

Babylon is interpreted as nominal or apostate Christianity, or all apostate religions.<sup>2</sup> The name itself means confusion.<sup>3</sup> The United States of America was founded as a Christian nation; American society is presently characterized as Christian in spite of increasing interest in non-Christian religions.

Educational institutions in America, regardless of ownership, cannot completely separate themselves from Christian orientations. A large number of educational institutions were founded as Christian schools.

Although the primary application of the term Babylon refers to religion, educational institutions of western society have a con-

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<sup>1</sup>Rev 18:2-5.

<sup>2</sup>Nichol, ed., S.D.A. Bible Commentary Series, 7:830; Smith, Daniel and Revelation, p. 648.

<sup>3</sup>Ibid., p. 643.

nection with Babylon because of their strong religious foundation. Even the public-school system in its early years included prayers and the use of Christian textbooks in the program,<sup>1</sup> and the place of religion in the public-school system is an unresolved issue, even in the 1980s.

The fall of Babylon is announced. In some way, religion and institutions related to religion, is changing. This change is described as a fall or decline.

Although founded on religious principles, many educational institutions seem to be presently shifting to an increasingly secular orientation. While the primary application of the phrase "Babylon is fallen" indicates a decline in the religious world, it seems reasonable to suggest that the educational institutions founded as Christian schools are also involved in this fall. The fall, referred to as fornication, implies a decline in morality. The term fornication harmonizes with the symbolism of the term "bride" which Scripture applies to the church fully devoted to Christ.<sup>2</sup> The fall represents a response to pressures which take unrightful priority over original motives and commitments.<sup>3</sup>

Induced universal drunkenness is the first visible indication mentioned as evidence of the fall. Drunkenness may be characterized by mental confusion, dulling of conscience, and unacceptable behavior as inhibitions are weakened. The influence which Babylon

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<sup>1</sup>David B. Tyack, ed. Turning Points in American Educational History, (Lexington, Mass.: Xerox College Publishing, 1967).

<sup>2</sup>Rev 19:7-8.

<sup>3</sup>Smith, Daniel and Revelation, p. 643-662.

brings to bear over "all nations" apparently results in confused thought, dulled conscience, released inhibitions, and unnatural behavior patterns. Society is thus found to be in a state of disorderly, confused, conscienceless, uninhibited wantonness induced by the fornication of Babylon. "All nations" are involved; none seem to have escaped. The way Babylon has brought this influence to bear on society is described as immoral behavior.

Passionate fornication is the second mentioned evidence of Babylon's fall. Although the King James translation of the Bible speaks of the "wrath of her fornication," the "passion of her fornication" is an alternative translation of the original text.<sup>1</sup> The word "fornication" symbolizes the nature of the fall. Fornication may be thought of as unprincipled behavior in response to inappropriate or misdirected love. Fornication has at least two aspects: inappropriate love and unprincipled behavior.

Love may be inappropriate in the selection of its object, in its expression, or in its very nature. Christianity is a religion of love; love for God above all else and love for others.<sup>2</sup> This love is appropriate and leads to behavior which is in accord with principle. On the other hand, self-love is inappropriate among those who consider themselves Christians. There is a relationship between acceptance of false doctrine and increased selfish love.

Unprincipled behavior results from selfishness. This selfish love "manifests itself in a variety of ways according to circumstances and the peculiar organization of individuals."<sup>3</sup> These mani-

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<sup>1</sup>Nichol, ed., S.D.A. Bible Commentary Series, 7:831.

<sup>2</sup>Luke 10:27.

<sup>3</sup>Testimonies, 2:230.

festations of selfishness are unprincipled behaviors. Institutions as well as individuals may become selfish,<sup>1</sup> and this selfishness leads to policies which conflict with Christian principle.

A woman involved in "passionate fornication" is not being raped or even seduced. Her participation is active and determined. The term "passionate fornication" suggests a decided, willful, self-love which is exhibited by extremely wanton, unprincipled behavior. If religion, and its related institutions, actively develop an increasing degree of self-love, unprincipled behavior will result. In time, society as a whole would be found "drunken," i.e., confused, conscienceless, uninhibited, and behaving unacceptably. Although symbolic in its terms, the description of Rev 14:8 represents a fallen state of society.

#### Summary

The message, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," can be paraphrased as follows: Apostate religion, with its associated institutions, practices and teaches a willful self-love which results in unprincipled behavior. As a result, society has become confused, conscienceless, and unacceptably uninhibited in behavior.

#### The Second Proclamation of the Second Angel's Message

In Rev 18:2-5, the message is repeated and additional concepts are included. These are as follows:

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<sup>1</sup>Testimonies, 7:145.

Kings of the earth have committed fornication with Babylon. Political powers have seduced the church with offers of support and protection which would better be accepted from the Lord, its rightful spouse. The proper relationship between church and state has been an issue of particular importance in American history. Although rejecting the right of the government to control her actions or to benefit from her income, the church has appealed to the government for material support and legal protection for it to act as it chooses. The involvement of political powers in those aspects of church life which the Lord should control has involved the "kings of the earth" with Babylon. This is indeed the relationship of illicit lovers.

The wealth of the merchants evidently contributes to and/or benefits from Babylon's fornication. When society cultivates an intense selfishness and when society exhibits unprincipled behavior to satisfy that selfishness, then indulgence follows. The merchants within this society become rich from the lavish spending of a self-indulgent population.

Self-indulgent, lavish spending ignores the needs of others--other people, other segments of society, other nations. Merchants dealing in luxuries amass wealth while the basic needs of others are neglected. In this situation the economy would "wax rich through the abundance of delicacies" rather than distributing material goods equitably.

In a society such as is described above, the youth might conceivably be educated to be consumers rather than producers. The orientation of education might be more concerned with maximal earn-

ing capacity rather than maximal potential for service. Thus the succeeding generation would even further contribute to the wealth of the merchants.

A call to separation follows the message given in Rev 18. Implied in this call, "Come out of her, my people," is the reassurance that there are people who have avoided the intense selfishness and the unprincipled behavior of Babylon. Those people have remained true in their allegiance and dependence upon God. They have resisted the pressure to self-indulgent living and extravagant spending. God calls them "my people" and invites them to separate from Babylon.

Babylon, both its individuals and its institutions, is involved in selfishness, unprincipled behavior, unlawful political obligations and self-indulgent spending. The invitation to "come out" suggests that a group of people will live differently.

The reason that God's people are invited to come out of Babylon is twofold as stated in Rev 18. They avoid involvement in its sins and they avoid the plagues that will result. This call suggests that inappropriate love and unprincipled behavior may be contagious, and that association leads to involvement. "Selfishness, self-love, self-esteem, self-indulgence reproduce themselves."<sup>1</sup> "Selfishness begets selfishness."<sup>2</sup> It is logical, therefore, to assume that Babylon's inappropriate self-love represents a hazard to those living with it; and it is also logical to assume that unprincipled behavior will follow inappropriate love in others as it did in Babylon.

The call, "Come out of her, my people," also suggests an alternative behavior pattern. It must be possible to live by unselfish

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<sup>1</sup>Education, p. 109.

<sup>2</sup>Testimonies, 1:150.



motivations evidenced by principled behavior. Because association leads to involvement, God invites all whose love is reflected in behavior that conforms to principle to separate from Babylon. Only in responding to this call can the sins of Babylon and the consequent plagues be avoided. Those who leave Babylon will be those who are pure in motive and principled in behavior.

#### Motivations of Love and Principles of Purity

Although the second angel's message denounces the inappropriate, misdirected love of Babylon and its resulting unprincipled behavior, the message implies the possibility of a pure, nonfornicating love which results in behavior which conforms to principle. It can be assumed that a call to avoid fornication constitutes a call to purity.

So completely does the motivation of love enter into all God's actions that it is an expression of His very nature. "God is love."<sup>1</sup> With a consistent and abiding love, God yearns for the welfare of mankind. The Bible is the best revelation of God's love for the human race. Most particularly does the life of Christ exemplify this consistent motivation of love in all of God's actions. This love is a principle.<sup>2</sup>

God's nature is expressed in the principles of His behavior. "God has established immutable principles, which He cannot change without a revision of His whole nature."<sup>3</sup> Furthermore, He has made these principles known.

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<sup>1</sup> 1 John 4:8,16.

<sup>2</sup> Selected Messages, 1:313.

<sup>3</sup> Testimonies, 4:312.

God has given to men immortal principles to which every human power will one day bow. He calls upon us to give the world, by precept and by example, a demonstration of these principles. To those who honor Him by a faithful adherence to His word, the result will be glorious. It means much to stand by principles that will live through the eternal ages.<sup>1</sup>

#### Institutional Obligation to Practice Divine Principles

"He who refuses to accept these principles is placing himself outside the channel where God's blessings flow."<sup>2</sup> Just as individuals who ignore divine principles lose God's blessing, so institutions which ignore divine principles lose God's blessing. Just as institutions founded for the furtherance of the gospel are expected to obey the same law(s) as individuals, similarly Christian institutions are expected to practice the same principles. "It is His purpose that our institutions shall be as object lessons showing the results of obedience to right principle."<sup>3</sup> God "desires His people to show by their lives the advantage of Christianity. . . . By His grace every provision has been made for us in all our transactions of business to demonstrate the superiority of heaven's principles."<sup>4</sup>

#### Specific Statements of Divine Principles

Specific principles have been identified, and these are quoted in the next pages. It is possible that other principles may exist which have not been identified so clearly as these. For the purposes of this study, only those which are clearly identified as principles are included.

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<sup>1</sup>Testimonies, 7:152.

<sup>2</sup>Christ's Object Lessons, p. 305.

<sup>3</sup>Testimonies, 6:223.

<sup>4</sup>Testimonies, 7:142.

1. Unless you accept in your own life the principle of self-sacrificing love, which is the principle of His character, you cannot know God.<sup>1</sup>

Love must be the principle of action; . . . it must be the foundation of the Christian's character.<sup>2</sup>

Unselfishness, the principle of God's kingdom, is the principle that Satan hates; its very existence he denies.<sup>3</sup>

2. The exercise of force is contrary to the principles of God's government; He desires only the service of love.<sup>4</sup>

3. We must be actuated by the principles of Bible truth--righteousness, mercy, and the love of God.<sup>5</sup>

Truth and righteousness are the first principles of the gospel.<sup>6</sup>

It is [the teacher's] ambition to inspire [students] with principles of truth, obedience, honor, integrity, and purity--principles that will make them a positive force for the stability and uplifting of society.<sup>7</sup>

4. For all created beings there is one great principle of life--dependence on and cooperation with God.<sup>8</sup>

In all our dealing with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him.<sup>9</sup>

In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of personal responsibility. He seeks to encourage a sense of personal dependence and to impress the need of personal guidance.<sup>10</sup>

5. "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28, 6:57, 8:50, 7:18. In these words is set forth the great principle which is the law of life for the universe.<sup>11</sup>

What is the principle that is to characterize the life? "Therefore, glorify God in your body, and in your spirit, which

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<sup>1</sup>Mount of Blessing, p. 25.    <sup>2</sup>Christ's Object Lessons, p. 49.

<sup>3</sup>Education, p. 154.    <sup>4</sup>Desire of Ages, p. 22.

<sup>5</sup>Medical Ministry, p. 99.    <sup>6</sup>Selected Messages, 2:212.

<sup>7</sup>Education, p. 29.    <sup>8</sup>Testimonies, 6:236.

<sup>9</sup>Testimonies, 7:176.    <sup>10</sup>Ministry of Healing, p. 242.

<sup>11</sup>Desire of Ages, p. 21

are God's."<sup>1</sup>

Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet.<sup>2</sup>

6. For active benevolence is a vital principle of Christianity.<sup>3</sup>

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race, the divine image by a constant manifestation of beneficence. God will honor that principle wherever manifest<sup>4</sup>

7. God designed that man should be openhearted and honest, without affectation, meek, humble, with simplicity. This is the principle of heaven; God ordered it so.<sup>5</sup>

8. One of the very highest applications of these principles is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and to impart the fruit of his own labor. Strength and power will be in our institutions only as in all their connections with their fellow men they recognize these principles.<sup>6</sup>

9. The question of finance can be managed if, when there is a pressure for means, the workers will consent to a reduction in wages. This was the principle the Lord revealed to me to be brought into our institutions. When money is scarce, we should be willing to restrict our wants.<sup>7</sup>

10. Let us as Christians who accept the principle that all men, white and black are free and equal, adhere to this principle, and not be cowards in the face of the world, and in the face of the heavenly intelligences.<sup>8</sup>

11. The principles that should actuate us as workers in God's cause are laid down by the apostle Paul. He says, "We are laborers together with God." "Whatsoever ye do, do it heartily, as to the Lord, and not unto men." (1 Cor 3:9; Col 3:23) And Peter exhorts the believers, "As every man hath received the gift, even so, minister the same one to another . . ." (1 Peter 4:10,11) When these principles control our hearts, we shall realize that the work is God's not ours.<sup>9</sup>

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<sup>1</sup>Living by Principles, (unpublished. Pamphlet in file D 72159. E. G. White Research Center, Berrien Springs.), p. 2.

<sup>2</sup>Ministry of Healing, p. 481. <sup>3</sup>Testimonies, 5:381.

<sup>4</sup>Testimonies, 7:146.

<sup>5</sup>Testimonies, 1:114.

<sup>6</sup>Testimonies, 7:180.

<sup>7</sup>Testimonies, 7:206.

<sup>8</sup>Education, p. 29.

<sup>9</sup>Testimonies, 5:726.

Administrators can be expected to find that "those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of truth."<sup>1</sup> Administrators will also find that "by His grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles."<sup>2</sup>

### Summary

The second angel's message contains concepts identified as follows:

Babylon refers to an apostate religion including associated institutions.

A fall is a decline in morality.

Induced universal drunkenness represents the unacceptable behavior of a confused, conscienceless society which has been induced by the influence of Babylon.

Passionate fornication is extremely wanton, unprincipled behavior resulting from a decided, willful love of self.

Kings of the earth are political powers illicitly involved with religions providing them with the support they should receive from God.

The wealth of the merchants is economic prosperity from traffic in the luxuries which a self-indulgent society demands.

A call to separation is the reassurance that inappropriate

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<sup>1</sup>Counsels on Health, p. 290.

<sup>2</sup>Testimonies, 7:142.

love and unprincipled behavior can be avoided by detachment. This separation avoids involvement by association as well as the punishment and results of Babylon's impurity. The specific, definitive statements of principles mentioned by Ellen G. White have been enumerated; a concept of institutional obligation to conform to these principles has been suggested.

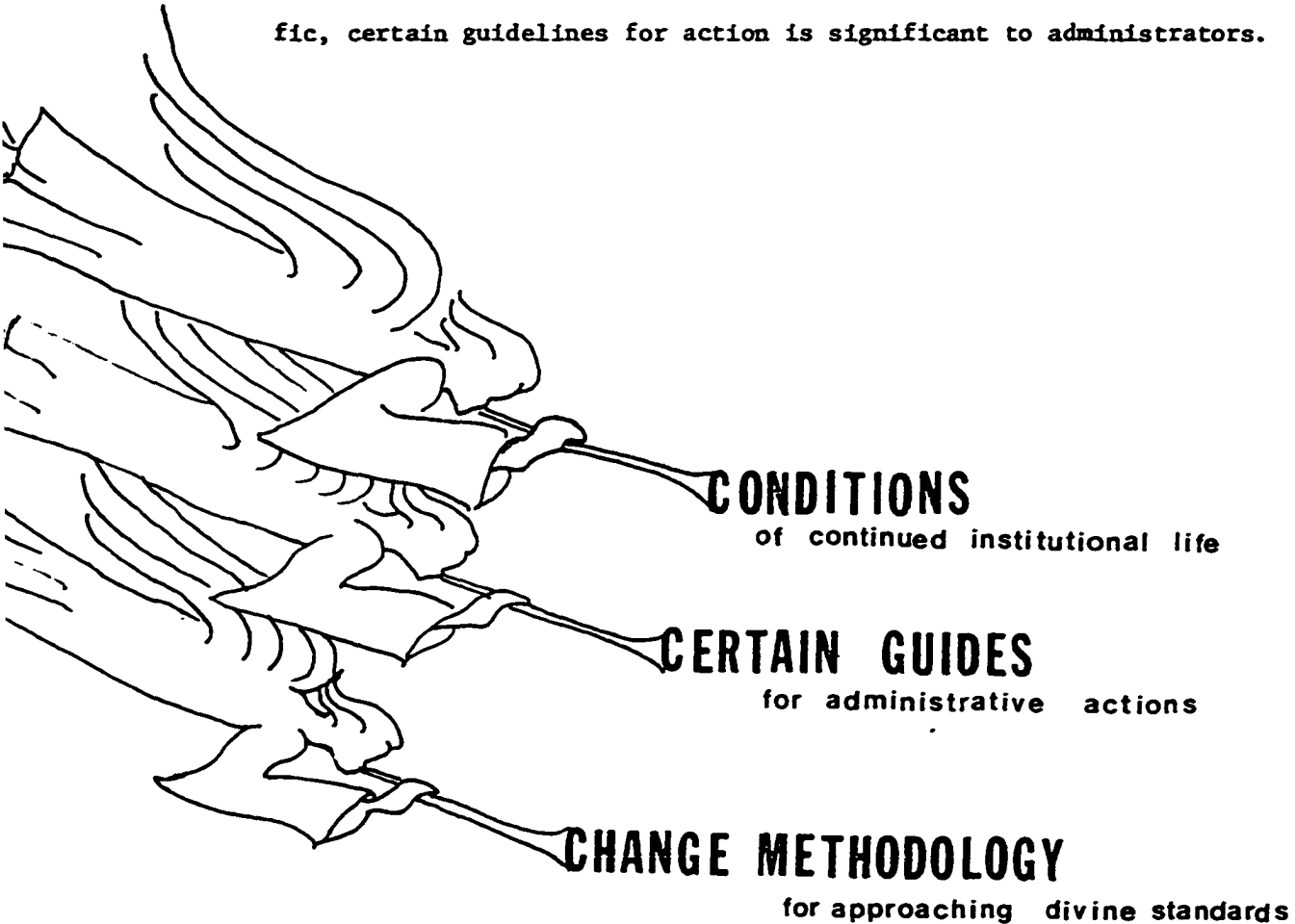
In summary, the second angel's message represents a call for commitment to a pure and holy love which resembles that of God. Not only is pure love held as an ideal, but the principles of behavior which give evidence of that love are specifically defined. This is the major thrust of the second message: Pure love, in contrast with Babylon's inappropriate selfish love, is the motivating factor in the lives of God's people. This pure love is evidenced by behavior which conforms to divine principle, rather than by the unprincipled behavior which characterizes Babylon's actions.

Although nearly all facets of society, including political, economic, and educational institutions, have been involved in the moral decline initiated by religion, God acknowledges a people as His own. He asks them to separate themselves from the sins of Babylon and the resulting plagues. Institutions, as well as individuals, may respond by conformity to divine principles.

A response to this invitation will result in an increased knowledge of God's love as revealed in the principles which express His nature and which characterize His actions. Thus, the second angel's message represents a second aspect of the gospel preparing humans for everlasting life.

The administrator who studies this message gains a knowledge

of principles, which are certain guides for all administrative acts, as well as for personal acts. Certainly the identification of specific, certain guidelines for action is significant to administrators.



#### The Third Angel's Message

And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."<sup>1</sup>

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<sup>1</sup>Rev 14:9-12.

The major concepts of the third angel's message are four:

(1) the beast and his image, (2) a threat to the followers of the beast, (3) acknowledgment of the existence of saints, and (4) a characterization of the saints.

The beast and his image are symbolic terms, the interpretation of which is beyond the scope of this paper. Seventh-day Adventists accept that the beast and his image represent a power which develops on earth near the end of time and which has special characteristics.<sup>1</sup> The characteristics of the beast power include: (1) setting its own authority above that of God, (2) willful violation of God's law and attempts to change that law, (3) the use of coercion to force the acceptance of its authority above that of God, and (4) attempts to earn eternal life by human works.<sup>2</sup>

The first two angels' messages presented the divine laws and the divine principles. Also they described the present human conditions. The first angel's message suggests that humans are choosing not to fear, glorify, or worship God even though they have the potential of doing so. The second angel's message suggests that Christian society has become involved in unprincipled behavior resulting from selfish love. There is a great disparity between the standards described and the present condition of people.

The beast power mentioned in the third angel's message is characterized as attempting to usurp God's place as the highest authority and to change the law implanted in created beings. The attempt to lower God's position of authority and the claims of the law

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<sup>1</sup>Rev 13; Dan 7:7,19,21,25; Great Controversy, pp. 448-450.

<sup>2</sup>Great Controversy, pp. 72, 253-256, 443-445.



give the impression of diminishing the disparity between the divine standards and the human condition.

This beast power encourages the works of men as a means of attaining righteousness and uses force to change the behavior of those regarded as unrighteous. The attempt to better the human condition by works also seeks to diminish the disparity between divine standards and the human condition. Neither the claim of a lowered standard nor a human program of works can actually diminish the disparity.

Neither of these approaches require a Saviour. Neither of these approaches find significance in either Christ's perfect life which obeyed the law, or in His death which provides by faith a means to salvation. These are the issues which bring down the fearful threats of the third angel's message on the followers of the beast and its image.

The threat spoken to the followers of the beast and his image is clear. The most fearful punishments are associated with any identification with the beast and his image. Whether these threats are literal or symbolic, they strike horror to the heart and express the extreme wrath of God. There is no doubt as to how God regards those who have given allegiance to the beast and his image. The threat concept shows God as the executor of punishment; He is portrayed as terminating wickedness completely and forever.

Implications for administration arise from the study of the beast's shortcomings. Administrators might, on occasion, come to feel that their own authority and regulations are of greater priority than is warranted to the neglect of respect for God's authority and laws. Furthermore, administrators might, on occasion, concern them-

selves with behavior change brought about by human effort, strategy, or even force. Either attitude would seem more likely where there is little or no appreciation for Christ, His life, or His death.

Saints are mentioned as coexisting with the followers of the beast. The acknowledgment of their existence demonstrates that not all have fallen under the power of the beast. There are some whom God regards as His own and who will be spared the threatened curse. These individuals have dealt with the disparity between divine standards and human nature appropriately. In this acknowledgment lies the assurance that it is possible for humans to be reconciled to God and that mankind can be brought into harmony with divine standards.

The characteristics of the saints are included in the message. Interestingly, the four points which identify them parallel the four points which characterize the beast and his image. The saints "keep the commandments of God." It is thus clear that they have not accepted any authority as being greater than that of God; they have neither violated nor attempted to change the law but have kept it. The authority of both God and His law has been upheld by the saints. This is in direct contrast to the beast power who did not acknowledge God as ultimate authority and who did attempt to change God's law.

The assertion that the saints have kept the commandments of God appears to be a paradox. The saints, as all others, do have human nature, and sin is common to all men.<sup>1</sup>

Christ is identified as the One who takes away the world's sin.<sup>2</sup> It is only because of Christ's substitution of His own perfect life for the sinful nature of the saints that they can be said to

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<sup>1</sup>Rom 3:10,23.

<sup>2</sup>John 1:29.

have kept the commandments of God. God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."<sup>1</sup> By faith, the saints have accepted this provision for their salvation.

Christ's perfect life and sacrificial death are central to the third angel's message. By this means only the saints, by faith, are relieved of the burden of unwanted guilt, are justified, and are counted as having kept the commandments of God.

Just as the saints contrast with the beast power regarding allegiance to divine authority, they also contrast with the beast power in their approach to human betterment. Their attempts to increase righteousness are characterized by an accepting "patience,"--not by force or coercion--and reflect "the faith of Jesus" rather than the strategy of human efforts or works.

Christ developed His perfect human life by faith. He did not gain His righteousness by human effort. "Christ in His humanity was dependent on divine power."<sup>2</sup> More than once He asserted, "I can of mine own self do nothing."<sup>3</sup> His behavior was not the result of force from others but by His own patient daily acceptance of divine power. His victory assures that there is sufficient power available to keep men from sinning.

Christ accepted His position of dependence on God for righteousness. He exercised His will to choose righteousness with faith that God would bring not only His behavior but His very nature into harmony with the divine standards. Divine power made his faith a

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<sup>1</sup>2 Cor 5:21.

<sup>2</sup>Desire of Ages, p. 674.

<sup>3</sup>John 5:30; 8:28; 5:19.

reality. As He did, so do the saints order their lives. They are characterized as having the same faith that Jesus possessed. They chose righteousness; they recognize their dependence on God for righteousness; and by faith their very nature is changed by the indwelling power of the Holy Spirit. So they become saints.

Faith in Jesus covers the saints' sins; the faith of Jesus provides strength to resist temptations to further sin. Thus by faith they come to know God by the power of the indwelling Spirit. This knowledge of God has brought them eternal life. This is the reason that Christ is said to be the "great center of attraction" in the third angel's message.<sup>1</sup> The message of the third angel is the teaching of righteousness by faith.<sup>2</sup> It is in Christ alone, that men may find hope, not only to escape the threat of the third angel's message, but to meet the claims of the first two messages.

God in His plan for the redemption of a sinful race reveals Himself as a God of loving mercy. His love and concern are revealed in His plan to atone for sins persons have committed and to empower individuals to resist further sin. The revelation of this aspect of God's nature is of great importance.

Change methodology is the major thrust of significance to administrators in this message. The third angel's message compares two approaches to the problem of attaining eternal life; i.e., two methods of handling the disparity between divine standards and human nature. One method is condemned and punished; the other is commended as making persons saints.

The considerable literature on change strategy is receiving

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<sup>1</sup>Gospel Workers, p. 156.    <sup>2</sup>Selected Messages, 1:372.

attention in present administrative practice. The goal of any positive change is to reduce the disparity between divine standards and human nature. This prepares humans for eternal life by increasing their knowledge of God. The methodology which the third angel's message presents regarding change is unique.

Response to the message of the third angel requires an increased knowledge of God by the power of His indwelling Spirit to change human nature. The reconciliation of divine standards and human nature requires that the change be totally on the human side of the disparity. God, His authority and His standards will not change. The change reaches to the nature of mankind rather than behaviors only. Such change is the result of patient acceptance of the power of the Holy Spirit. Only by that power did Christ attain righteousness in His human life; only through that power can change toward righteousness be effected in humans or in institutions.

#### Summary

The major concepts of the third angel's message include:

The beast and its image are a power characterized by (1) setting its own authority above that of God, (2) willful violation of God's law and attempts to change that law, (3) the use of coercion to support its authority, and (4) the seeking of righteousness by human effort or works.

A threat is one which is unmistakable and fearful against any who give allegiance to a power referred to as the "beast and his image."

The saints are those who demonstrate that mankind can be brought into harmony with divine standards.

The characteristics of the saints include (1) the acceptance of God's authority, (2) the keeping of God's commandments, (3) an attitude of patience, and (4) the acceptance of righteousness by faith.

Change methodology is an overarching concept of the third message. Two approaches are contrasted to the problem of disparity between divine standards and human nature. Because institutions are as accountable to God's law as individuals and carry the same obligation to God's principles as individuals, this concept has significance to administration. The disparity between divine standards and reality in institutional performance is as real as the disparity between divine standards and individual performance. Approaches to the problem of disparity in institutions resemble approaches to the problem of disparity in individual lives.

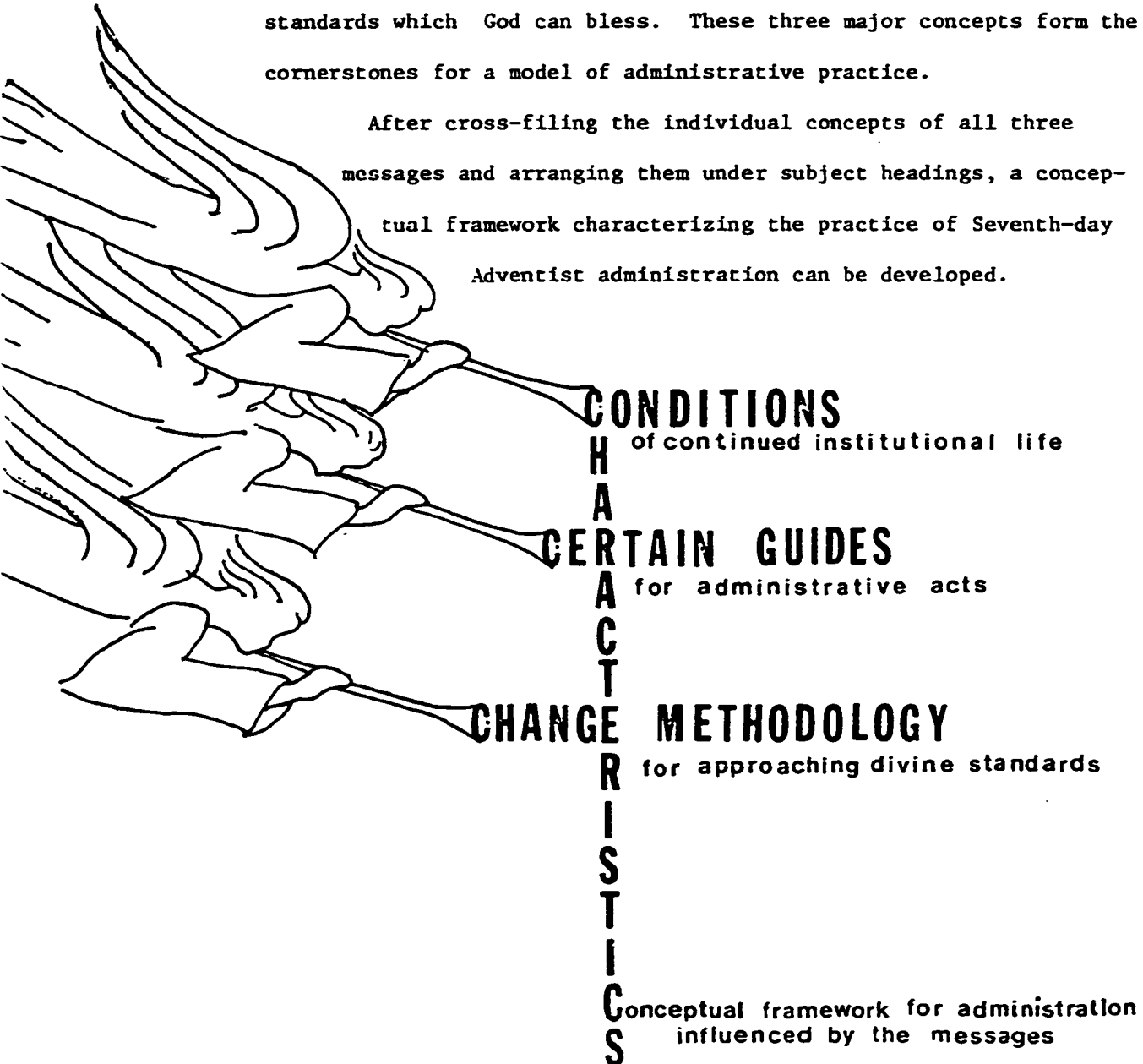
A response to the third angel's message will result in an increased knowledge of God by the indwelling of His Spirit which transforms human nature. This message focuses on a third aspect of the gospel which prepares humans for everlasting life.

The messages of the three angels focus on three aspects of the revelation of God to humans. The initial study of divine revelations of truth indicates that knowledge of God is revealed by (1) the laws by which He created all things, (2) His love as it is demonstrated by the principles guiding God's behavior especially in the life of Christ, and (3) the indwelling of the Holy Spirit which transforms human lives. Each of the three messages focused on one of these revelations of God. All three messages have significance to the administration of educational institutions founded to prepare

individuals for eternal life.

The central thrust of each message carrying significance to administrators is: (1) a revelation of the conditions of continued institutional life, (2) the definition of pure motivation and the principles of action and policy which reflect a pure motivation, and (3) a description of a change methodology for approaching divine standards which God can bless. These three major concepts form the cornerstones for a model of administrative practice.

After cross-filing the individual concepts of all three messages and arranging them under subject headings, a conceptual framework characterizing the practice of Seventh-day Adventist administration can be developed.



### Integration of the Concepts of All Three Messages

Although the identification of the major thrust of each message has revealed information of great significance to administrators, further insight might be gained by studying the three messages as one. This will be begun by cross-filing the individual concepts of the three messages under subject headings. Four headings have been chosen which seem to be both necessary and sufficient. The headings are: God, Divine Standards, Human Condition, and Change Methodology. Each group of concepts is studied for its significance to administration. The resulting outline is referred to as a conceptual framework.

#### I. God

- A. Creator
- B. Judge
- C. Willing to place Himself under divine law
- D. Willing to submit His law to the judgment of all
- E. Executor of ultimate punishment
- F. Executor of a plan for human redemption from sin
- G. Originator of warning messages and loving calls

#### II. Divine Standards

- A. Basis for a judgment
- B. Include laws revealing God's character
- C. Include principles revealing God's love
- D. To be vindicated in the face of Satan's attack
- E. Basis for individual accountability
- F. Basis for institutional accountability

#### III. Human Condition

- A. Individuals
  - 1. Able to fear, glorify, and worship God
  - 2. Not presently fearing, glorifying, or worshiping God
  - 3. Have freedom of choice
  - 4. Accountable to divine standards
    - a) Laws
      - (1) Express God's character
      - (2) Describe the realities of eternal life
      - (3) Unchangeable, supreme



- authority
    - b) Principles
      - (1) Reveal God's nature
      - (2) Expressions of pure love
      - (3) Eternal
  - 5. Some identified as saints
    - a) Support authority of God and His law
    - b) Characterized by patience
    - c) Have attained righteousness by faith in Christ and by the faith of Christ
- B. Society
  - 1. Intense motivation of selfish love
  - 2. Extreme, unprincipled behavior
  - 3. Confusion
  - 4. Conscienceless
  - 5. Improper church-state alliances
  - 6. Economic prosperity from self-indulgent extravagance
  - 7. Decline and confusion in organized religion
  - 8. Institutions founded on religious principle involved in decline
  - 9. Includes a power identified as a "beast"
    - a) Disregards authority of God and His law
    - b) Uses force to effect desired behavior change
    - c) Attempts to attain righteousness by human works

#### IV. Change Methodology

- A. Two methods contrasted
  - 1. The first
    - a) Places human authority above that of God
    - b) Violates and attempts to change law of God
    - c) Uses coercion
    - d) Attempts to attain righteousness by human works
  - 2. The second
    - a) Supports the authority of God as ultimate
    - b) Keeps the law of God
    - c) Characterized by patience
    - d) Attain righteousness by faith in Christ and the faith of Christ
- B. Two methods evaluated
  - 1. The first is cursed
  - 2. The second is commended as making men saints

From these concepts, a conceptual framework can be developed. The framework will be helpful in moving from the abstract to the concrete; from the theoretical to the practical. As the characteristics of administrative practice when influenced by the messages are defined, the practical implications are clearer.

### The Concepts of God

The full knowledge of God is beyond human comprehension. Many aspects of God's character are understood to a limited degree. Only those concepts of God derived from the three angels' messages are used in this discussion.

Administrative role. The concept of God as Creator provides the administrator with a unique concept of his own role. The basis of administrative success is identified as follows:

That which lies at the foundation of business integrity and of true success is the recognition of God's ownership. The Creator of all things, He is the original proprietor. We are His stewards. All that we have is a trust from Him, to be used according to His direction.<sup>1</sup>

Here the administrator is shown to be a steward or trustee working under God's direction. Trusteeship is a distinctive and characteristic understanding of the administrative role directly derived from the concept of God as Creator.

Administrative style. A trustee not only works on behalf of the owner, but also represents the owner. Therefore, the trustee-administrator patterns his behavior after that of God Whom he represents. God works for the uplifting and restoration of persons;

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<sup>1</sup>Education, p. 137.

the trustee-administrator cooperates in reaching this goal.<sup>1</sup> The manner by which God works toward this goal is clear from the concepts of God as revealed in the three angels' messages. These provide a guide in the development of an administrative style which rightly represents God.

God's uncompromising justice in dealing with sin contrasts with His self-sacrificing, redemptive plan for dealing with sinners. God's consistent refusal to relinquish the sinner eventually leads to the effective destruction of sin in the hearts of all who accept salvation. This mixture of unyielding requirements to perform righteous actions and unweakening love to the performers of unrighteous actions provides the administrator with a unique model to guide his administrative relationship to wrong-doing and wrong-doers. This balance between justice and mercy thus provides the administrator with a challenging ideal for his own personal development.

God holds the position of ultimate power as Lawmaker, Authority, and Judge. He exhibits remarkable humility in allowing the principles of His behavior and the precepts of His law to be contrasted with those of Lucifer. God could have ended the great controversy at its inception by the immediate destruction of the rebel and his followers.<sup>2</sup> God chose to place His own behavior under the same standard required of created beings and to demonstrate conformity to those standards in the human life of Christ. God did not exempt Himself from the laws and principles which govern the universe, but rather He exposed Himself and His law to the judgment of the universe.

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<sup>1</sup>Testimonies, 7:249.

<sup>2</sup>Patriarchs and Prophets, pp. 42-43.

This combination of powerful position with humble attitude challenges the vision of the administrator who chooses to represent God. A blend of power and humility, as well as a balance between justice and mercy, characterizes the administrator who works as a trustee for the God of heaven.

God is portrayed in the third angel's message as the Executor of ultimate punishments of evil; on the other hand, the messages contain warnings, invitations, and pleas to avoid destruction. God is the originator of the messages which, while acknowledging the disparity between the human condition and divine standards, appeal to the acceptance of restoration. The act of destruction is a strange work to God.<sup>1</sup> He pleads that persons seek to avoid the imminent destruction. In spite of the threatened curse, God Himself is "merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands."<sup>2</sup> These concepts contrast God's loving reticence to punish prematurely with His aggressive and decisive action when it is time for the destruction of evil. God does not delay or avoid His responsibility to destroy evil. The trustee-administrator is challenged to develop a style which combines patient reticence to punish accompanied by personal appeals with decisive action when the appeals are rejected.

The concepts identified in the three angels' messages suggest an administrative style blending justice and mercy, balancing power and humility, and combining patient appeals with decisive action. The wisdom and judgment necessary to practice this style require a personal knowledge of God and a daily dependence on God's guidance.

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<sup>1</sup>Ez 33:11; Christ's Object Lessons, p. 190. <sup>2</sup>Ex 34:6.

God promises wisdom to those who seek wisdom from Him, making it possible for administrators to practice this unique administrative style.

Administrative attitude. The first angel's message presents God as the One to Whom glory should be given as well as the One to be obeyed. Attitudes regarding success are modified by the concept of glorifying God. Paul admonished that "he that glorieth, let him glory in the Lord, for not he that commendeth himself is approved, but whom the Lord commendeth."<sup>1</sup> "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and concept has distinctive and characteristic implications for the use of statistical reports and public-relations releases.

The redemptive plan which makes men saints depended on God's decision to diminish the distance between Himself and men by the incarnation of God as Christ. Christian administration fosters a sense of common brotherhood with employees which is unique in seeking to diminish economic, social, and personal distance between administration and staff. This attitude not only strengthens sympathetic concern between administration and staff but also decreases a competitive tendency among institutions, departments, and individuals. This attitude offers workers open access to concerned administrators.

Administrative approach. The study of the methodology by which men who have sinned can become saints revealed two aspects of the plan of salvation. Christ, having lived a blameless life, accepted the blame for all human sin and suffered God's destructive

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<sup>1</sup>2 Cor 10:12.

wrath against sin at Calvary. Persons who accept this sacrifice can begin the process of sanctification as Christ did, by dependence on divine power.

The concept of dependence on God for power to live without sin makes clear that it is God "who is able to keep you from falling and to present you faultless."<sup>1</sup> The Holy Spirit is identified as the One by Whom transformation of human character is accomplished.<sup>2</sup> In other words, the Holy Spirit is the One Who makes God's will a reality; He is the divine administrator and thus an administrative example.

The Holy Spirit furnishes an example of administrative approach which can be helpful to the trustee-administrator. The Holy spirit always works in harmony with the written word of God;<sup>3</sup> He comforts and guides,<sup>4</sup> yet He works inconspicuously.<sup>5</sup> He works in the best interests of those for whom He is responsible.<sup>6</sup> His influence inclines men to good works,<sup>7</sup> and His appeal is primarily to the heart.<sup>8</sup> These points suggest an administrative approach which is of value to the trustee-administrator as a model, and which is in harmony with God's efforts to save persons.

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<sup>1</sup> Jude 24.

<sup>2</sup> Desire of Ages, p. 172; Nichol, ed., S.D.A. Bible Commentary Series, 6:1117.

<sup>3</sup> Acts of the Apostles, p. 284.

<sup>4</sup> Sons and Daughters of God, (Washington, D.C.: Review and Herald Pub. Assoc., 1955), p. 295.

<sup>5</sup> Desire of Ages, p. 172.

<sup>6</sup> Rom 8:26.

<sup>7</sup> Testimonies, 5:644.

<sup>8</sup> Desire of Ages, pp. 172-173.

### The Concepts of Divine Standards

The messages of the three angels call attention to two sets of divine standards--the laws which reveal God's character and the principles which reveal His nature. The laws and the principles increase the knowledge of God in Whom all truth is embodied. These standards themselves are an expression of truth. These are the standards which Lucifer attacked in heaven and which will be vindicated by the events of the great controversy between Christ and Satan.

Institutional role. The vindication of God's character and law depends on the reproduction of His character in persons. Institutions which reflect God's character and nature in all policies, programs, and relationships can carry an even greater influence in the vindication of God's character. God plans that institutions show "the results of obedience to right principle,"<sup>1</sup> and "demonstrate the superiority of heaven's principles."<sup>2</sup> Institutions operated in harmony with the divine laws and principles provide a powerful argument in favor of God's administration of the universe.

Administrative and institutional accountability. The acceptance of divine laws and principles as absolutes to which men and institutions are held accountable is a distinctive and characteristic administrative concept. In the acknowledgment of a judgment and in his acceptance of the commission to proclaim the arrival of the judgment hour, the Christian administrator finds implications for his professional practice.

First, the administrator who follows this framework of prac-

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<sup>1</sup>Testimonies, 6:223.

<sup>2</sup>Testimonies, 7:142.

tice acknowledges his personal obligation to obey divine law and to conform to divine principles. The administrator is accountable for his own decisions and actions pertaining to both professional and personal life. The choice to conform to these standards determines the direction of the administrator's development, professional as well as personal.

Second, the administrator who follows this framework of practice acknowledges the accountability of his institution to conform to the same standards. Because he understands that the policies must be in harmony with the standards of God, the trustee-administrator feels special responsibility in the policy formation of his institution. The framework of practice influences the choice of decision-making practices in at least two ways; it precludes the use of time for debating issues which are already decided by the divine standards, and it offers divine guidance in response to prayerful requests for wisdom. The trustee-administrator following this model incorporates these two concepts into the policy-formation process, for he recognizes that neither authoritarian mandate nor majority vote guarantee policies that harmonize with divine standards.

Third, the administrator of an educational institution functioning by this framework recognizes accountability for the content of the curriculum and for the teaching methods employed. The standards of God provide guidelines for the teacher's use of academic freedom and the student's search for truth. The framework requires that the program be developed acknowledging the existence of absolutes to which teachers and students are held accountable, and that the administrator accept responsibility for the maintenance of a pro-



gram framed within the limits of these absolutes.

Fourth, working under the direction of God, the trustee-administrator is accountable for the discharge of his duties as trustee. The aspects of the God-given trust are identified by White as follows: "The knowledge of God's grace, the truths of His word, and temporal gifts as well--time and means, talents and influence--are all a trust from God to be employed to His glory."<sup>1</sup> Here four aspects of administrative duty are detailed: namely, truth, time, resources, and human potential.

A distinctive and characteristic administrative concern. Of these four aspects of trust, the last three are commonly accepted as a proper concern of administration. Writers in the area of management give considerable attention to time utilization, resource management, and personnel administration. In these areas, the Seventh-day Adventist administrator shares concern with administrators of any other philosophical commitment. While he may handle these concerns in a distinctive way and while there may be a qualitative difference in his approach to these problems, the acknowledgment of these legitimate concerns is not unique to Seventh-day Adventist administration.

Truth, the first mentioned area of administrative trust, however, is a matter of distinctive concern. There is little in management literature speaking to the concern of preserving truth, either in practice or in curricular content. The acknowledgment of the preservation of truth as a legitimate concern for administration is a distinguishing characteristic of the administrator follow-

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<sup>1</sup>Testimonies, 5:531-532.

ing this framework of practice. Since the three angels' messages reveal truth in the laws and principles of God, the messages do speak to the distinctive and characteristic concern of Seventh-day Adventist educational administration.

The integration of truth with learning allows these divine standards to permeate the behavior of faculty and students, the content of all courses, and the policies of the whole institution.

Those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of the truth. Many, many are very dull of comprehension in regard to their obligation to preserve the truth in its purity, uncontaminated by one vestige of error. Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe.<sup>1</sup>

The truth as defined in the three angels' messages is the unique concern of Seventh-day Adventist administrators. This belief is of major consequence because it affects all aspects of professional practice.

The trustee-administrator carries the responsibility of upholding truth to the faculty and of demonstrating its relevance. This administrator will feel concern that each class teaches this truth showing its relevance to the common topics of the course. He will expect that each teacher practices this truth in the classroom management. The character of the whole educational program will become distinctive if it harmonizes practice with the truth held as a trust, as this framework suggests.

Management of areas of common administrative concern. Time, resources and human potential are areas of common concern to all ad-

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<sup>1</sup>Christ's Object Lessons, p. 290.

ministrators. Among the laws and principles identified there are specific guidelines to the approach of these concerns.

1. Time utilization is influenced by the application of several of the divine laws to professional practice. (See pp. 53-56.) Thoughtful consideration of the law with reference to time utilization leads to the conclusion that practice is affected by the use of all the administrator's time, not just the hours spent at work. The laws provide more than specific efficiency strategies. They provide guidance and require accountability for a wise use of the whole life-span of time. Yet there is a place for minute-saving strategies, too, because "our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."<sup>1</sup> The standards detailed in the three messages suggest a unique approach to problems of time utilization.

2. Resource management is also influenced by obedience to the divine laws. The concept of sharing resources is implied in a number of the laws and principles. (See pp. 53-56; 66-68.) The laws suggest that all resources are actually the Lord's and that their utilization may, or may not, rightfully represent His character. White emphasizes the attitude of trusteeship in regard to the handling of resources. "The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses and lands. All these are to be regarded as the Lord's goods."<sup>2</sup> "He has entrusted His treasures to stewards, that

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<sup>1</sup> Christ's Object Lessons, p. 342.

<sup>2</sup> Testimonies, 9:245.

with them they may advance His cause and glorify His name."<sup>1</sup> The standards of the three messages suggest a special approach to the management of resources.

3. Human potential and interpersonal relationships are the central focus of many of the laws and principles. (See pp. 53-56; 66-68.) Thoughtful study of these standards suggests an approach to human relationships that consistently places the welfare of others above that of self. White specifically comments on administrative relationships to employees. "Those who are connected with our institutions in positions of responsibility should take upon themselves the burden of caring for the [persons] placed under their charge."<sup>2</sup> The laws do not foster a hierarchical system of administration but encourage warm concern and a sense of brotherhood. In this area as well, the divine standards suggest a characteristic approach to the management of human potential and interpersonal relationships.

In these commonly accepted areas of administrative responsibility, the standards presented in the messages suggest a unique approach, which precludes the use of some commonly accepted methods. Thus the concepts of divine standards define a distinctive and characteristic approach to the management of time, resources, and personnel.

#### The Concepts Regarding the Human Condition

The concepts which the three messages introduce regarding

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<sup>1</sup>Testimonies, 2:652.

<sup>2</sup>Counsels to Parents, Teachers and Students, (Mountain View, Calif.: Pacific Press Pub. Assoc., 1953), p. 376.

the human condition are alarming. Individuals with the capacity to fear, glorify, and worship God are not doing so. A declining society is characterized as willfully self-indulgent and unprincipled. A beast-power is described which ignores divine standards and divine authority and yet uses coercion to enforce its own requirements and authority. On the other hand, the messages include acknowledgment of individual freedom of choice, an invitation to worship God, a call to separate as God's people, and a reassurance that by faith men may become saints. Not only are the obligations of the individual binding upon institutions but also the promises to the individual apply to institutions. Although institutions, as individuals, must be distinct in character from those of society, the promise assures that they can indeed please God.

The promises of God to Israel are also for the institutions established today for the glory of His name: "Thus saith the Lord the maker thereof, the Lord that formed it to establish it; the Lord is His name; Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not. (Jer 33:2,3)"<sup>1</sup>

Institutional mission. Educational institutions operated in harmony with divine standards fill a unique role in society. Rather than merely passing on the culture and customs of society to the next generation, these schools teach a contrasting life-style. Neither the motivation of selfish love nor the unprincipled behavior pattern of Babylon is encouraged. Service to others is the focus of education rather than the competitive development of self. Modesty, economy, and generosity are taught by the laws of God, and these contrast with the extravagant self-indulgence of a society seduced by

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<sup>1</sup>Testimonies, 6:228.

Babylon.

Babylon, a fallen form of Christianity, was not portrayed as the victim of rape or seduction. Rather, Babylon is the seducer of society. Administrators who choose to operate their institutions in harmony with divine laws have to guard against the seductive enticement of Babylon's egocentric values, selfish motives, and unprincipled standards of behavior. Practicing trustee-administrators refuse to solicit support from "the kings of the earth" and depend rather upon God to provide for needs. Firm adherence to divine standards decidedly separates an institution from the accepted lifestyle of a society such as is described by the three angels' messages. As an individual who follows God reveals the nature of God, so the institution operated by God's standards reveals the nature of a society controlled by God. Such a school serves as a witness to the blessings of God's guidance. "So the institutions established by God's people today are to glorify His name."<sup>1</sup> "By [institutions] the truth for this time is to be represented before the world with convincing power."<sup>2</sup> It is an institutional mission which is distinctive and characteristic.

Scope of administrative practice. The concepts of the three angels' messages suggest a scope of practice that is unusual in at least two dimensions:

1. It is a practice with eternal consequences. The decisions each individual makes throughout life determine his eternal destiny. The destiny of the saints who receive eternal life stands in sharp contrast to that of the followers of the beast.

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<sup>1</sup>Testimonies, 6:220.

<sup>2</sup>Ibid.

An administrator who cooperates with God for the restoration and uplifting of individuals has a unique regard for the value and potential of each person and a sincere desire to see individuals accept salvation. Although he understands the weakness of human nature the administrator trusts God's love and His provision of salvation for each member of the institutional community.

The trustee-administrator recognizes that each teacher and student faces a conflict between the invitations of God and the seductions of Babylon. He believes that each has the capacity to fear, worship, and glorify God whether or not they are presently doing so. While the trustee-administrator respects the freedom of each to choose his own destiny, he assumes the responsibility of encouraging employees and students to respond to the invitations of the three angels' messages. He recognizes the eternal implications of the influences, policies and daily activities of the institutions for his faculty as well as for the students. The framework requires the administrator to view his professional practice as a ministry of the everlasting gospel. As a representative of Christ he truly does "act for time and eternity."<sup>1</sup>

2. It is a practice with world-wide mission. The messages were sent to every nation and to all people. Although the administrator's day is involved with affairs of relatively local concern, an administrator working within the guidelines of these concepts views his work with reference to world needs. The availability of money for outreach programs, the sensitivity to issues which carry international implications, the vision of world-wide service held

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<sup>1</sup>Testimonies, 8:174.

before the students, and the sharing of key personnel with institutions in need--all reflect a concern for world welfare. Such administrators realize that "they are made trustees for the world, executors of the will of One who has bequeathed sacred truth to men."<sup>1</sup>

The scope of administrative practice is extended in reference to time and is broadened in outreach. It is truly distinctive and characteristic.

### The Concepts Regarding Change Methodology

The conceptual framework, as it has developed to this point, defines an administrative practice which seems to lie beyond the limits of human potential. Although the concepts individually are derived by logic, the ideal which they collectively represent becomes almost overwhelming. Certainly it is not a practice that can be perfectly implemented, even with prolonged and earnest effort. Standards have been presented for the administrator's personal and professional behavior and the behavior of each person associated with his institution. The same standards are presented as guides for institutional function, policy formation, and committee decision making. Since the administrator and his employees share the human nature described by the three angels' messages, and since they and their institutions have developed during the fall of Babylon, the subject of power to change is a matter of vital importance.

Motive for change. The first angel's message requests that men, and their institutions, give glory to God. Christ declared that He did not seek His own glory, but the glory of God.<sup>2</sup> This

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<sup>1</sup>Testimonies, 5:207.      <sup>2</sup>John 8:28; 6:57; 8:50; 7:18.



concept is identified as the "law of life for the universe."<sup>1</sup> All change should bring glory to God.

In order to glorify God, the trustee-administrator considers the need for personal and professional change in his own life, change in employee performance and change in institutional function. The trustee-administrator utilizes the three great motive powers—faith, hope, and love—to stimulate change.<sup>2</sup> The administrator who seeks to function within this framework accepts the challenge of inspiring his staff with faith, hope, and love knowing that these motivating forces are effective in producing positive change. His efforts are characterized by patience rather than force. Together the administrator and his faculty seek to effect change which will further glorify God.<sup>3</sup> This is their special motivation.

Goal of change. The invitation of the three angels' messages is for men to become saints, i.e., "my people." God has a goal for development which identifies His own people. "Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."<sup>4</sup> The goal is clearly defined; it is not vague.

Because the divine laws and principles reveal the character and nature of God, they define the state of godliness toward which God's people are developing. Institutional programs and policies of necessity change from time to time. Within this framework, administrators will be watchful that such changes represent progress toward the goal of godliness, toward greater harmony with divine stan-

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<sup>1</sup>Desire of Ages, p. 21.      <sup>2</sup>Education, p. 192.

<sup>3</sup>1 Cor 10:31; John 15:8.      <sup>4</sup>Education, p. 18.

dards. It is a goal which presents challenge for continual growth; it is distinctive and characteristic.

Power to change. The decision to change is an important first step; however, many change efforts fail because the individual is unable to implement his best intentions. On the institutional level also change may be planned which is not implemented. The power to move from resolution to practice is lacking. Christ's life perfectly demonstrated that humans may actually live according to their best intentions. The faith which Christ exercised brought Him access to power which shaped His behavior into the ideal He willed. The saints were said to have "the faith of Jesus," so they must also receive by faith the power which shapes their lives to their ideals. The indwelling of the Holy Spirit provides the power which makes sinful men of faith truly righteous.<sup>1</sup> Certainly this same Spirit can provide the power for groups of persons to make the institutional change necessary to approach godliness and to glorify God.

Although the power to change is provided by the Holy Spirit, Seventh-day Adventists recognize that angels cooperate with the Holy Spirit in controlling circumstances and in influencing persons for righteousness.<sup>2</sup> Although the three angels described by John are believed to be symbolic of all who carry the messages throughout the earth, it is perhaps significant that God chose angels to symbolize this work. Only after Christ's return will many details of the specific ministry of angels be revealed, yet it is recognized as supporting the work of the Holy Spirit in making positive change possible.

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<sup>1</sup>Acts 1:18.

<sup>2</sup>Heb 1:13,14.

Righteousness is received, not by a scientifically proven procedure, but by faith in the power of God to change life. It is difficult for persons to trust their development of righteousness to God; it is more comfortable to depend on personal effort. If it is difficult to accept the Holy Spirit as the power-source for change in individual life-style, it will probably be more difficult for the administrator to recognize the Holy Spirit's role in implementing institutional change. Yet in this area also humans are dependent on God to control circumstances, to influence hearts, to impress minds, and to persuade wills in such a way that the institutional program demonstrates ever-increasing godliness. "In all our dealing with one another, God desires us carefully to guard the principle of . . . dependence upon Him."<sup>1</sup>

Acknowledgment of God's position as the rightful proprietor of the institution and of the administrator's role of trustee may make it easier to trust the Holy Spirit for the power needed for change. So long as the Holy Spirit works on earth, it is possible for men and for institutions to cooperate in change toward godliness. This concept of power for change is unique in administrative theory.

Method of change. Through constant communion with God, Christ kept His attention focused on God's plan for His life. This consistent "beholding" of the ideal is the method by which the incarnate Christ became perfect. It is also by "beholding [that] we become changed."<sup>2</sup> Human efforts for change often fail because they focus attention on the deficit of performance. God's plan for development requires the constancy of communion exemplified by Christ in

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<sup>1</sup>Testimonies, 7:176.

<sup>2</sup>Great Controversy, p. 555.

His human life.

As persons, and as institutions, it is necessary to behold Him if change is to occur toward godliness. This is God's law.<sup>1</sup> It is essential to behold God, His authority, and His love. It is essential to behold Christ trusting that God will shape His nature into a perfect reproduction of His own, cooperating toward that end, and finally dying in place of the guilty.

Continually the attention of the administrator, and all who are associated with his institution, must behold God's standards, God's love, God's sacrifice, and God's power to change lives. The administrator has the responsibility of upholding before all in the institution God's standards, love, sacrifice, and power to change. This is the distinctive and characteristic change methodology which can change institutions as well as men toward perfection. It is the only change methodology which consistently moves men and institutions toward the goal of godliness. It is the method that glorifies God.

#### In Conclusion

Directly from the concepts identified in the three angels' messages, a framework has been developed which delineates a distinctive and characteristic administrative practice. It is not a new approach to an old practice. It is not an extra task added to a basic practice. It is a distinctive and characteristic practice built on unique concepts.

The framework describes (1) a distinctive and characteristic administrative role, style, attitude, and approach, (2) a distinctive

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<sup>1</sup>Ibid.

and characteristic institutional role and administrative accountability, concern, and approach to common concerns, (3) a distinctive and characteristic institutional mission and scope of administrative practice, and (4) a distinctive and characteristic motive, goal, power and method of change. This framework of practice derived from the concepts of the three angels' messages describes and characterizes the special work committed to the trustee-administrator. "Would that all could feel the dignity and glory of their God-given trust."<sup>1</sup>

The analysis of the three messages is completed. The major thrust of each message was identified, and all the concepts of all three messages were integrated and studied under major subject headings. As a result a framework of administrative practice has emerged which is based on three knowledges:

1. The conditions upon which institutional life depends
2. Certain guides for administrative actions and policies
3. A change methodology approved by heaven.

The study includes a characterization of administrators as influenced by these three messages. This conceptual framework represents the first step toward making a practical and useful model. The information necessary to develop a model of Seventh-day Adventist administration has been defined. Such a model follows.

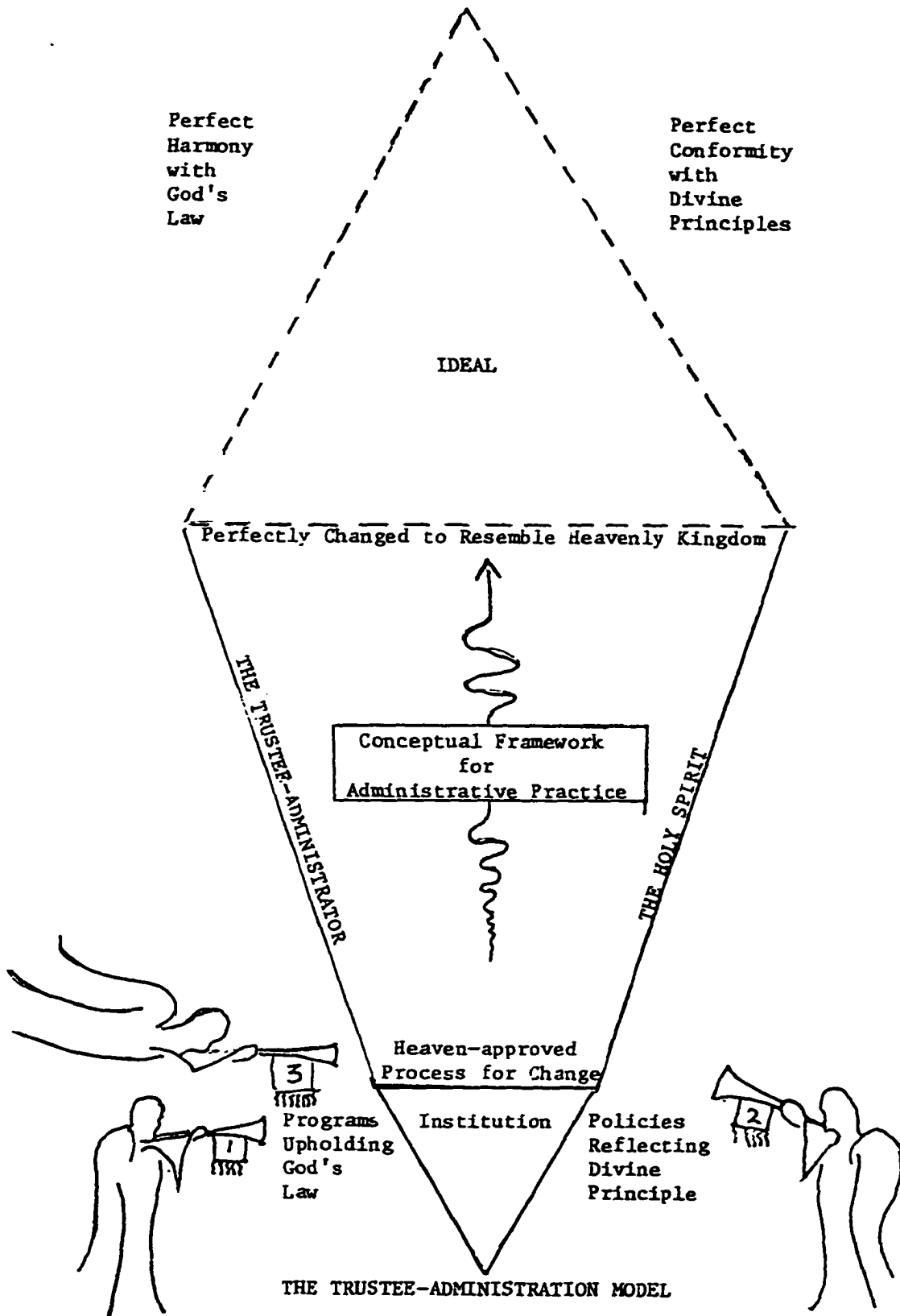
At this point, the research question can be answered. A distinctive and characteristic mode of administrative practice is defined by the concepts of the messages carried by the three angels of Rev 14. The characteristics of such a practice have been described.

Although the research question has been answered, a further

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<sup>1</sup>Testimonies, 5:207.

chapter gives examples of the application of the model to cases drawn from real life. These examples should complete the step from abstract to concrete; from theoretical to practical. They should demonstrate how the model can be used and should show the value of its use.



## CHAPTER IV

### THE TRUSTEE-ADMINISTRATION MODEL

In harmony with the methodology defined at the beginning of the study, each of the three angels' messages was examined. The major concepts of each were identified as follows:

The first angel's message provided a concept of laws that are the conditions upon which eternal life depends. The laws were enumerated. These laws not only define conditions on which personal life depends but also conditions upon which institutional life and growth depend. Therefore, these laws are of significance to administrators.

The second angel's message calls attention to the principles which reflect the motivation of true love. These principles are certain guides for present action--personal or administrative--and define behavior which is pure and chaste. Individual principles were cited specifically.

The third angel's message compares two methods of change by which the disparity between divine standards and the human condition may be attempted. One method was condemned; the other was commended as making men saints.

These three messages, therefore, provide the outlines for managing an institution under God's guidance. The programs of such an institution uphold God's laws; the policies reflect divine principle; and the structure provides for mechanism of change that



heaven can approve. The diagram of the Trustee-Administration Model illustrates the importance of these three messages to the institution in the lower portion of the diagram.

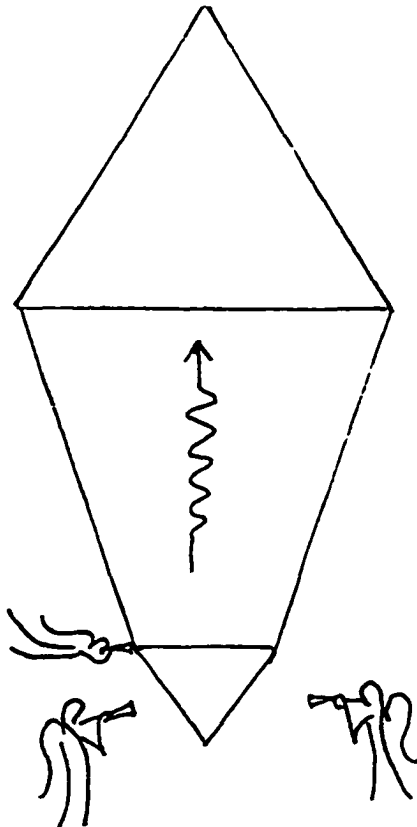
In the next phase of the study the individual concepts of all three messages were cross-filed and studied to derive the characteristics of an administration influenced by the concepts of the three messages. These characteristics describe the administrator, his task, and his setting. Thus was derived a conceptual framework for the practice of administration. This framework describes in greater detail the mode of practice suitable for the Seventh-day Adventist administrator who responds to the messages of the three angels.

The diagram of the Trustee-Administration Model shows the cooperation of the trustee-administrator and the Holy Spirit in a mode of practice which initiates and facilitates change. The change may be major, or simply the minor daily adjustments required for smooth institutional functioning. The change consistently increases institutional harmony with divine laws and principles moving the institution nearer to that perfection which characterizes eternity with God.

This model of administrative practice is distinctive and characteristic from other administrative models. It is unique in that it is built on laws and principles rather than on generalizations and hypotheses. The model is unique in that the laws and principles impinge on both the administrator and his staff. It is unique in that it focuses on a greater reality to be approached, rather than on the immediate reality which can be observed. While acknowledging the conditions which actually exist, the model explic-

itly defines how things can become better. This model describes the human condition as degenerate and yet assumes human potential for unlimited development under divine power. It is comprehensive and broad in its concepts and yet gives attention to specific administrative tasks.

Theoretical models of administration in some way explain and/or define administration. This study of the three angels' messages of Rev 14 elicits a concise statement explaining administration as follows: Administration is a function of trusteeship in which the administrator becomes accountable for cooperating with the Holy Spirit in initiating and facilitating both the major change and the minor daily adjustments which increase institutional harmony with divine laws and principles.



## CHAPTER V

### APPLICATION OF THE MODEL TO PRACTICE

The Trustee-Administration Model has been derived from the messages of the three angels of Rev 14. Administration has been defined as a function of trusteeship in which the administrator becomes accountable for cooperating with the Holy Spirit in initiating and facilitating both the major change and the minor daily adjustments which increase institutional harmony with divine laws and principles.

In this chapter the model is applied to practical administrative problems. It is essential that the application of the model be demonstrated in order to show its usefulness.

Administrative problems approached in terms of the Trustee-Administration Model can be analyzed comprehensively. The solutions which emerge from this analysis should meet the immediate need of the crisis and, furthermore, should suggest the direction for future development. Resulting solutions should be distinctly Seventh-day Adventist in character. While solutions may include actions that would have resulted from the use of other models, they go beyond these actions and involve broader plans.

In support of these assertions, cases are described and analyzed in terms of this model. These cases have been taken from the publication, Cases in Denominational Administration, which is edited by Phillips and Firth. (Andrews University Press, 1978)

In each case, the presentation of the situation is followed

by an identification of the problem and an outline of pertinent factors. After these statements, the model is used to analyze the situation by asking the four questions which logically arise from the model's four major facets:

1. Are any of the laws on which the life of this institution depends being violated?
2. Which principles are relevant as guides to present action?
3. Are the concepts of change methodology pertinent to this case?
4. Do any concepts of the proposed framework provide insights into the management of the problem?

A suggested plan is included after the analysis. This plan suggests issues requiring immediate attention and the direction for possible development over time.

This approach has some recognizable limitations. First of all, there may be other significant information not provided in the case study; thus in real life the circumstances might indicate other solutions. Secondly, the answers to the four questions required by the model are not always immediately obvious. In real life, the enlightenment of the Holy Spirit is needed to bring awareness of which laws are indeed relevant and knowledge of which principles are most applicable. Presumably, a committee giving prayerful consideration to these four questions would arrive at a more meaningful insight than is possible from the detached position of an uninvolved researcher. Thirdly, in most cases answers should be the result of group consensus rather than of individual thought.

In spite of these limitations the analysis of the following

three cases demonstrates the usefulness of the proposed model for Seventh-day Adventist administrators. The first case immediately follows:

#### THE BOTMAN NURSING SCHOOL

For the last thirteen years, one of the conferences of the Seventh-day Adventist Church in Canada has operated a three year nursing school to train nurses. Located in an eastern Canadian province, the school has gained a reputation for turning out quality graduates. However, the quantity remained around 10 graduates per year even though the capacity of the school was placed as 30. Now the provincial government has given the church notice that its training program must be phased out, but that teachers may instruct students if the school is absorbed into an accredited provincial community college.

Under a law passed two years ago by the provincial legislature, all nursing schools must be affiliated with a system of community colleges run by the provincial education department. Beginning in 1975, the school will no longer be able to accept applicants from nursing candidates.

In recent years, an increasing number of graduates have been trained in the nursing school with its unique philosophy of Christian education. These graduates serve in vital areas of the church's worldwide mission field, and minister both spiritually and physically to needy patients. Their service reflects the kind of unique education they received which included religious instruction, tutoring in the social sciences and the art of medicine, and emphasis on physical development.

#### Organization and Finance

The organization of the school of nursing reflects the typical hospital nursing school structure. Headed by an administrator and a director of nursing, staffed by a group of resident physicians and surgeons, and the usual institutional service department personnel, the school was run efficiently by today's standards. Operating funds consisted of a subsidy from the church's headquarters, supplemented by income from patient care. The board of directors thought the administration was holding its own by way of operating leverage. Of the hospital's \$2,000,000 operating budget, \$600,000 went to pay for staff salaries and \$700,000 was distributed over the day-to-day operating expenses. A small profit margin of 4 per cent was realized during the 1971 fiscal year. Future operating costs were expected to climb at double the rate of inflation-- approximately 12 per cent per year.

In addition to the nursing school, the conference also operates a junior college. Capital expenditures for both the junior col-

lege and the school of nursing come mainly from contributions of the church body. While the church as a whole could be depended upon to subsidize modest expenditures over extended periods of time, the resources of that body were already overextended. In 1971 a campaign to construct a large elementary school in the conference realized \$300,000, and an ongoing fund-raising drive was in progress to finance the construction of a \$1,000,000 women's residence hall on the college campus. Equipment for the residence hall was estimated to cost at least \$100,000. The board, therefore, considered it unrealistic to appeal for further funding from the already overburdened church body of 20,000.

It was during this financial impasse that a large wealthy real estate firm approached the brethren with a genuine offer to buy property. During 1972 several offers to purchase land on which the junior college was located had been made to church and college administrators. The college owned several hundred acres of land in a residential area of the city where real estate values had recently skyrocketed. It was reckoned that the college could have sold up to three hundred acres, and still be left with many surplus acres for future expansion and development. The offer quoted a minimum price of \$35,000 an acre for up to three hundred acres. This offer amounted to \$10,500,000 if the land was sold for cash. The leaders considered the offer, but postponed making a decision until some decision could be reached regarding the disposition of the school of nursing.

The nursing school was affiliated with the church's junior college located in a nearby city, in which entering first year students received the theoretical part of their instruction. The second and third years of the program were administered in the hospital in a clinical setting. The junior college had adequate facilities to provide the basic instruction in the sciences, but lacked a fully qualified staff. Therefore, the provincial education department did not recognize the college as being competent to instruct the students thoroughly. Thus when the idea was advanced that permission be requested to incorporate the nursing school with the junior college, much doubt was expressed as to the chances for approval. Even with a fully qualified staff, there was some doubt if the plan would meet the requirement to be affiliated with a provincial community college.

#### Plant and Location

Years before the problem of the nursing school arose, there was much talk about expanding the junior college into a four year institution with degree granting powers. However, not much grew out of these talks. Total enrollment for the college remained about 100 for the decade 1961-1971, and showed no signs of increasing. The course offerings of the college were limited chiefly to preparatory senior college basics; no terminal curricula were available. A new science building was added to the campus in 1966 with laboratories for chemistry, physics, and biology. In 1972, a new residence hall was under construction

for the female students and the library holdings were being increased to 15,000 books and periodicals. With these new additions to the campus, and the recent accreditation of a sister senior college in western Canada, a larger enrollment of students was anticipated.

The location of the college in eastern Canada was easily accessible by a major travel route—the main provincial highway. Other transportation consisted of a nearby municipal airport, highspeed train service, and regularly scheduled local trains. The city in which the junior college was located had a population of 170,000 and was growing at a rate of 10,000 a year. Only one large hospital serviced the town. A small school of nursing was administered by the hospital, but plans were underway for a doubling of facilities. Just outside the city, a provincial community college was located, but no church going members of student age attended this college.

### Planning and Development

In advancing arguments for seeking permission to incorporate the school of nursing on the junior college campus, the board and church leaders sought a program of action and planning to present before the provincial department of education. Since no facilities existed on campus for the instruction of nursing students beyond the first year, it was difficult to see how any plan or program, no matter how elaborate, could be implemented in time to meet the deadline for phasing out the Botman School in a nearby city. The construction and equipping of a school of nursing was estimated to take at least three years. In addition, funding of the construction would need to be provided.

Although the school of nursing had to be incorporated with a community college of recognized standing, the operation of the hospital itself would be allowed to continue. In considering alternatives to the dilemma, several approaches had been suggested. Among them was a delay of the disbandment of the nursing faculty. Another called for an appeal to the legislature to reconsider the law, and amend it to allow religious groups to run their own institutions according to their own philosophies. An appeal to the supreme court of the province was considered with the argument that the law was in violation of constitutional rights; but this was rejected because of the court's political orientation. Finally, thought was given to updating the college in the interim, with the idea of meeting provincial standards. This alternative, of course, would involve recruitment of teachers, acquisition of facilities, and a plan for expansion.

Meanwhile some decision had to be made on the sale of the land, because competition was growing, and the real estate boom was considered congruous with economic conditions which had been improving but which could change quickly. Realtors encouraged selling while the market was high.

No survey had been taken to gauge the impact of the accreditation of the senior college in western Canada on prospective students, and it was not known whether enrollment would increase as a result. The problem of accreditation still plagued the junior college administration, but looming larger than that was the need for increased enrollment. Located on the same junior college campus was a four year high school with an enrollment of two hundred and fifty. The college faculty, numbering twenty-five, also taught high school courses.<sup>1</sup>

### The Problem

Since the nursing school cannot continue in its present organization, should attempts at reorganization be made or should the school be closed?

### Pertinent Factors

1. The school is small, operating below capacity.
2. Two years ago, laws were passed requiring all nursing schools to affiliate with provincial community colleges.
3. Graduates of the nursing school serve outside of the country.
4. The junior college is not meeting provincial requirements.
5. Land sale would furnish the capital for development of the junior college including a nursing department.
6. Upgrading of the junior college faculty including nursing faculty would lead to increased operating expenses.
7. Low junior college enrollment continues.
8. Clinical facilities for a nursing department would require either transportation to the S.D.A. hospital (expensive) or the use of the local hospital ( which has its own students).

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<sup>1</sup>Harold R. Phillips and Robert E. Firth, eds., Cases in Denominational Administration, (Berrien Springs, Mich.: Andrews University Press, 1978), pp. 51-55.



9. Alternatives identified:

- a. Delay disbanding of the nursing faculty
- b. Appeal to reconsider the law
- c. Appeal to the supreme court
- d. Upgrading the college
- e. Closing of the nursing school
- f. Affiliation of the nursing school with the provincial community college

Suggested Approaches Using the Model

1. Have any laws on which the life of the nursing school depends been violated?

God saves us under a law that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us.<sup>1</sup>

Activity is the law of life; idleness of death.<sup>2</sup>

It is God's law that strength is acquired by effort.<sup>3</sup>

It is interesting that the crisis was identified two full years after the law was passed which would not only terminate this school but also preclude any nursing program affiliating with a denominational college. Although the efforts might fail, appeals to the legislation and/or supreme court seem alternatives long overdue. Governments cannot rightfully be expected to offer exceptions to programs which neither offer explanations for their existence nor apply for reasonable exemption. The effort and activity involved in pleading the case of the school at an appropriate time would have resulted

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<sup>1</sup>Selected Messages, 1:377.    <sup>2</sup>Christ's Object Lessons, p. 364.

<sup>3</sup>Counsels on Diet and Foods, p. 157.

in strength and growth of the administrative group whether or not the request was granted. The exercise of defining and stating clearly the reasons for the school's existence would have been a blessing as it strengthened personal faith and commitment. It is quite certain that without a request on its behalf, the program will be expected to close.

None of us liveth to himself. This is a law of God in heaven and on earth.<sup>1</sup>

The law of reciprocal dependence and influence is to be recognized and obeyed. None of us liveth to himself.<sup>2</sup>

The desire to protect "our youth" from temptation and the comfort of living with "our own" people have led many Seventh-day Adventist institutions to isolate themselves from the communities within which they exist. Governments who seek the public interest and the local welfare sometimes fail to see value in what these institutions are doing. This is particularly true when graduates are perceived as being more interested in foreign service than in community service. Self-imposed seclusion sometimes prevents administrators from knowing prevailing currents of thought and from participating in the committees and professional groups which promote the laws.

The great law of life is a law of service.<sup>3</sup>

The law of service applies not only to the world after graduation but also includes student life in the present community. At the time the law was first considered and later when passed, a useful strategy would have been to increase the visibility of the nurs-

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<sup>1</sup>Testimonies, 6:236.

<sup>2</sup>Ibid., 6:242.

<sup>3</sup>Education, p. 103.

ing students involved in a variety of useful community programs.

Another application of the law of service speaks to the problem of low enrollment. It might be found, in fact, that a diploma program does not serve the potential student body's needs. It is possible that nursing students from this area are going, in fact, to the northeast American nursing schools in order to get degree education. Potential junior college students may be supporting colleges in the United States as well since they can not complete a degree at the Canadian college.

## 2. Which principles are relevant as guides to present action?

For all created beings there is one great principle of life - dependence on and cooperation with God.<sup>1</sup>

Prayer is important to wise decision making. There is no mention of a solemn and wide-spread plan for prayer. Although the committees probably began with prayer and individuals doubtless prayed, prayer is not reported as a definite part of the management of this crisis. Even at this late point in the crisis, organized prayer groups could be encouraged with great benefit.

Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet.<sup>2</sup>

Since this school was organized for the service of God, and since it is the only nursing school in the nation for Seventh-day Adventist students, there seems to have been commitment to the supremacy of God's service in the past. In fact, perplexities seem to be vanishing. The \$10,500,000 which is immediately available should, in a short time, more than build a nursing department of the size

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<sup>1</sup>Testimonies, 6:236.

<sup>2</sup>Ministry of Healing, p. 481.

needed for this relatively small school. The offer of the purchase at this time would seem to remove one of the common obstacles to the relocation of a school--finance. This sum would not only build a modest nursing building and equip it adequately but could provide also funds to recruit additional nursing and junior college faculty and assist some educational development of present faculty to meet provincial requirements. The capital is available. Furthermore, accreditation of this school would probably do more to increase its enrollment than accreditation of the distant western college.

The question of finance can be managed if, when there is a pressure for means, the workers will consent to a reduction of wages. This was the principle the Lord presented to me to be brought into our institutions. When money is scarce, we should be willing to restrict our wants.<sup>1</sup>

The exercise of force is contrary to the principles of God's government; He desires only the service of love.<sup>2</sup>

Although capital for expansion is at hand, recurrent expense is another matter. A bigger school costs more to run and the enrollment is presently low. The faculty commitment to service would need to be strong enough to survive minimal salary should emergency arise; commitment would have to be strong enough that no sense of "force" would cause resentment under such circumstances. While planning to avoid emergencies of a financial character, it would be better to openly discuss the matter of commitment and attitude toward emergency salary cuts before a crisis arises.

In all our dealing with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him.<sup>3</sup>

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<sup>1</sup>Testimonies, 7:206.

<sup>2</sup>Desire of Ages, p. 22.

<sup>3</sup>Testimonies, 7:176.

One of the very highest applications of these principles is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and impart the fruit of his own labor. Strength and power will be in our institutions only as in all their connections with their fellow men they recognize these principles.<sup>1</sup>

Active recruitment of students from public high schools and other academies would seem essential. Furthermore, the total program must hold students once enrolled. To do this, it must be characterized by freedom to earn and develop individually. The program should be characterized by unselfish love, while requiring students to develop and mature in matters of responsibility, self-control, independence, and spiritual vitality. The meeting of recurrent expense requires increase enrollment, particularly if the school is enlarged.

3. Are the concepts of change methodology pertinent to this case?

The problem demands a decision. Survey of the alternatives reveals that a decision to close the school would require little change except the removal of the nursing department expenses from the budget.

A decision to attempt to save the school, however, may require change in the junior-college program, in the character of the nursing program, in the role of the school in the community, and in the laws of the land. In case this decision is made, the changes involved demand careful analysis and involve the concepts regarding change methodology.

The decision to try to save the nursing school should be made only if it is believed that such action would bring glory to God (pp. 97-98). All changes proposed to harmonize with provincial require-

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<sup>1</sup>Ibid., 7:180.

ments should be measured against the purpose of change in the proposed conceptual framework (pp. 98-99); to increase godliness in the faculty, students, and total program. Should provincial requirements demand change which seems to decrease godliness, the decision to save the school should be reconsidered.

Unfortunately, it is easier to seek divine power in times of adversity than in times of prosperity. During an expansion program, however, there is greater need for the power of the Holy Spirit (pp. 99-100). During an expansion period there is greater urgency to keep the eyes turned on Jesus (pp. 100-101) lest the turmoil of change result in drifting away from the goal.

4. Do any concepts of the proposed framework contribute insights to the management of the problem?

First of all, the concept of institutional role (p. 88) is that a school can demonstrate God's principles in action better than isolated individuals can. Therefore, the school is needed as an influence to its community and beyond in favor of God's standards.

Secondly, within the concept of institutional mission (p. 94) this school is necessary to instruct young people in a life-style which contrasts favorably with that of society. If this school does not instruct them, who will?

Thirdly, the concept of a special concern (pp. 90-91) is that there exists a truth which Seventh-day Adventists hold inviolate and disseminate regarding health, disease, and treatment. The preservation of a special truth would be difficult affiliated with a provincial junior college and even more difficult with no nursing school at all. A clear statement of this truth and of the school's role and

and mission should lead to the setting of specific objectives and plans for the school with one-year, five-year, and ten-year projections. A vital and active approach to institutional planning would seem urgent.

#### Suggested Plan

Belief in the unique character of the Seventh-day Adventist health message would lead to the conclusion that the program should be continued. Since appeals and active changes were not used two or three years ago when they would have been more effective, present energy is probably best focused on the sale of the land and upgrading of the school. A temporary postponement of the closure of the diploma program could be petitioned as soon as well-laid plans which would meet provincial requirements could be announced. This petition should be well supported with documents describing the program, its reason for existence, its character, and its product.

The problems of operating expense would require the most study since it is the most serious problem. Possibility of increasing economy as well as increasing income need to be explored. All avenues for increasing enrollment should be explored. Consideration should be given to other income possibilities such as affiliated industry.

#### GREENLAND COLLEGE

On March 18, 1972, two inspectors from the Ministry of Social Affairs presented themselves at the office of the college's business manager. After introducing themselves, one of the men introduced their mission with the following words: "During the last two months we have received several grievances and complaints about the Seventh-day Adventist Church in this country and in particular about Greenland College. All grievances seem to indicate that the church and the college are not functioning in har-

mony with the labor laws of the country. Something must be done, therefore, to effect a change in your practice." The business manager sat listening; then asked the gentlemen to be more specific in explaining the situation. At this time the second man took the floor and proceeded with the following: "To cut the matter short, we have in our hands two grievances against Greenland College from two former college employees who have been put out of work for no good reason. The complaints also indicate that the college is attempting to reduce its national labor force and hire foreign labor."

Greenland College has operated under a permit of the Ministry of Education since 1938. The college is one of several SDA institutions in the nation; for years, the college had a majority of overseas faculty and staff. Recently major efforts have been made by the administration to recruit and hire nationals because the government had started to restrict the granting of work permits to aliens.

The last case reported to the Ministry of Social Affairs concerned a former employee of the college, Juan Jimenez. Jimenez joined the staff of Greenland College in September, 1960. He was hired by the college business manager, his cousin, who came from the same village that Juan came from. Juan was assigned a full-time job in the college bakery under the supervision of Harold Smith, an overseas worker who had joined the college two years earlier. Juan, not a Seventh-day Adventist, was the oldest among twelve brothers and sisters. Juan had been unable to attend school beyond the tenth grade inasmuch as he had to begin work to assist his father in supporting the family.

The first year for Juan at the bakery was a good one. He seemed to develop and learn faster than any other worker. He was quite submissive and was always ready to do any job he was asked to do. Smith saw a great potential in Juan and thus aimed at developing him as his assistant. Smith took an interest in Juan and arranged with the administration to rent him one of the college cottages on campus; he recommended that Juan be given a raise. With the exception of minor disagreements between the full-time workers and the students who did part-time work for the bakery, things went along well in the bakery until recently.

The college bakery was doing well financially, consequently the administration decided gradually to expand in terms of man-power and machinery. When the need for more workers became apparent, Juan suggested to Smith some names of his friends and relatives in the village. Without any questioning, Smith asked Juan to bring his friends in next time he went to the village. This process repeated itself every time a need arose for extra help and ultimately produced seven of the thirteen workers employed in the bakery. All were from the same village and were closely related. Juan was viewed by the seven as a benefactor for helping them find work. Also his successful recruiting was appreciated by Smith.



Through the years Smith gave more and more responsibility to Juan. Early in 1968 he announced to the workers Juan's promotion to a position of assistant to Smith. Henceforth Juan would share his responsibilities. Juan was given a set of keys to the bakery, warehouse, and the college vans. Immediately thereafter, things seemed to change; major disagreements went on in the bakery between Juan and other employees. Numerous seriously disruptive conflicts resulted.

Juan was soon running into trouble with almost every worker including even his own brother whom he had recommended for employment. Smith tried to resolve these problems by calling in both parties, asking them to forgive each other then praying that it wouldn't happen again. This did not seem to help much because most of the problems were brought in from the village where the seven workers including Juan went every weekend. Juan was developing a very hot temper, and quite often he would slap a worker on his face and use some profane language. Two workers from outside the village clique decided to quit the job.

Besides the internal problems that Smith was facing, several complaints started to come from the college store manager that baked goods were being taken from the show case which joined the bakery to the store and which was opened from both sides. The store manager had seen Juan on several occasions take baked goods from the case and walk away with them. To do that, Juan used his keys to get into the bakery after working hours. The store manager never mentioned any specific name to Smith, but he constantly complained about the loss. Smith talked the matter over with Juan who always called for all the workers to meet at once and asked them to stop taking things from the store without paying for them or else some major discipline would be enforced. This strengthened the confidence of Smith in Juan as an honest person although a few of the workers knew that Juan was breaking in regularly and was walking out with all kinds of goods from the store and the bakery. The reason that those workers did not care to report Juan was that he had hired them and they thought they might lose their jobs.

Juan had always been a heavy smoker off the job although he had convinced Smith that he had stopped smoking. In June, 1969, Juan and five other workers were baptized. Nevertheless, Juan still smoked and did not seem to have changed. When asked by a 10 year old girl, while smoking, "Are you an Adventist?", he answered, "Yes, I am a 'Modern Adventist!'"

Juan was shocked at the first pay check he received after his baptism to note that the accountant had deducted 10 per cent of his salary for tithe. He was very much upset but decided that he would wait and see what he would get extra in the form of benefits and allowances. Juan soon found out that he couldn't expect any benefits since he was not a credentialed worker. Thinking that he was being treated unfairly, he became angry and seemed to want some kind of revenge. He never showed up at church

although he always reported to Smith on Sunday that he had been in the village church on Sabbath. About this time complaints concerning Juan's behavior began coming in from the Seventh-day Adventist pastor in his home village. Becoming suspicious about the behavior of Juan, Smith called him in to visit, and he prayed with him on several occasions. Juan always broke into tears and promised to do better, but the same behavior continued day after day. On several occasions Juan would not report to work on Sunday morning. He would send word to Smith that he was sick or that he had an emergency to take care of. The real story was that Juan wanted to attend a wedding or go hunting with some of his friends. The rest of the workers in the bakery knew what Juan was doing and were soon following his example.

In December, 1971, Juan approached Smith with the request of releasing him for one week because a cousin of his was coming from the U.S. and he wanted to take him around. Without any arrangement with the administration, Smith granted Juan his request and wished him a good vacation. One week later Juan called Smith to report that there was an emergency in the family and he had to stay by. Smith was quite disturbed but decided to continue Juan's leave. It wasn't until three weeks later that Juan reported back to work and presented this situation to Smith:

"My cousin has come to visit us from the U.S.; he is a rich man and because I am the oldest child in my family he has offered to help me furnish a house if I marry before he returns. He's going back in two weeks, so I have to act fast. I've already picked a girl and we have set next Sunday as the wedding date." This was a shock to Smith, although for years he had been encouraging Juan to find a good S.D.A. wife and settle down. The question that soon came to Smith's mind as he listened to Juan was, "Is the girl an Adventist?" The answer was "no." Smith recognized the danger involved in his dealing with the problem alone since it was the college as well as the church policy that no Adventist employee would be kept on his job if he or she chose to marry a non-Adventist. Smith then called the business manager and the president, and told them about the plans of Juan to marry a non-Adventist girl. A meeting was arranged, and Juan was called in. The administration decided to uphold the policy, and thus advised Juan to wait awhile and give the minister time to study the Bible with his fiancée. Then if she accepted the message and was baptized, they could have an Adventist marriage and thus eliminate any consequences or problems that they might face otherwise. The decision and advice of the administrators and Smith enraged Juan who in anger pounded his fists on the manager's desk and said, "I am getting married next Sunday; do whatever you wish." He then walked away.

Juan went back to the village and thought of a compromise; if he could get the village pastor to officiate in his wedding, or if he could convince him that his fiancée had had previous contact with the Adventists, maybe he would agree to baptize her. None of Juan's efforts worked, so he arranged for a wedding in a

Greek Orthodox church. Smith and the business manager both went to the wedding and took Juan wedding gifts. Other Adventists attended the wedding too. This was misinterpreted by Juan who whispered in the ear of one of his friends during the reception, "I knew they couldn't run that place without me, they thought I could be easily fooled. In fact now that I am married, I should ask for a raise and for a rent subsidy."

One week after the wedding, Juan reported for work in the bakery. He seemed very happy and content. Smith invited him and his bride to his home where all the bakery workers and other college staff and faculty met for a surprise wedding shower. This thrilled Juan and his bride as they felt loved and accepted by the college family.

Two days later Smith reluctantly handed Juan an envelope and asked to pray with him as he considered the contents of the letter. Juan opened the letter and read the decision of the college board to fire him. He was given a period of six weeks during which he was to look for another job. Juan did not take the matter very seriously. Instead he decided to try to have the decision rescinded. He started going to church with his bride and taking an active part in Sabbath School to such an extent that many church members started to question the sudden conversion. Three weeks later his bride asked for baptism. She was then baptized and accepted into the church. In the meantime Juan had gone to the administration apologizing for the way he behaved in the manager's office earlier. He then asked the administrators to reconsider his case.

The college executive committee met once more with Mr. Smith and reviewed the life of Juan and his services to the bakery. Smith for the first time admitted that he had been cheated by Juan on several occasions and that it was now apparent that Juan was the cause of most of the trouble in the bakery. Moreover the store manager had hinted to Smith lately that apparently nothing was taken from the show case during Juan's absence. The rest of the workers seemed more cooperative and more efficient in Juan's absence with no troubles whatsoever. This picture was in direct contrast to the situation that existed before Juan took off to get married, and after he came back. Along with this Smith had lately checked his inventory of supplies in the warehouse and found several items missing. Taking inventory had been delegated to Juan for the last six or seven years.

In light of all the evidence, the committee decided to sustain its action of asking Juan to leave the job. The above mentioned problems, however, were never brought to the attention of Juan as major factors that were in themselves enough to relieve him from the job. Two days before the six weeks probation ended, Juan received a note asking him to report to the accounting office for a final settlement. The letter went on to wish him success in whatever job he intended to take next.

Juan left the door of the bakery with a cigarette in his mouth and uttered a few words to the effect that he would see to it that justice would be done. Everytime Juan was asked why he was put off the job he answered: "Because I did not marry a dumb Adventist girl."

Three months before Juan was fired, another national staff member, a gateman, was asked to leave the job due to his smoking and noncompliance with the college's regulations. His was the other case appealed to the Ministry of Social Affairs. Apparently both the gateman and Juan had protested that their firings were discriminatory.<sup>1</sup>

### The Problem

How can the school bakery defend its actions to the Ministry of Social Affairs? Does the visit of the inspectors call attention to a rightful need for change?

### Pertinent Factors

1. The appearance of the inspectors raises the question as to whether or not the bakery administration actually knows the law.
2. There is apparently no clear hiring, evaluation, firing, or grievance policy. The rules brought to bear may actually be the policy of the church division in which the college is located rather than that of the institution, and may not conform to the laws of the nation.
3. No one confronts Juan with the truth. After the threat to fire him because of the marriage, he cares for this by having his bride baptized. He cannot be blamed for thinking he has solved the problem. His aggressive behavior, deceit, theft, and continued smoking are not mentioned to him.
4. Many have defended Juan for their own reasons.

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<sup>1</sup>Phillips and Firth, Cases in Denominational Administration, p. 86-92.

5. Smith is basically doing well, but he needs guidance.

This is not because he is a poor administrator, but because he is a foreign administrator. He appears to be unaware of the implications of:

a. Giving a non-chief, chief status; giving a national, expatriate responsibility, therefore he is unprepared for Juan's behavior change when promoted and consequently fails to help Juan handle the promotion.

b. Approval which his physical presence at the wedding implied, and that to simultaneously approve and fire a man for the same act confuses.

c. Prolonged use of appropriate first-time-offense techniques; that persuasion, prayer, acceptance of pledged reform have continued too long, perhaps because of too great a desire to appear "Christian." He has also chosen not to investigate, not to see what he could have seen.

d. Church membership, which in Greenland is considered financially and personally rewarding. Coming from a church culture that assumes denominational employment to be sacrificial, Smith is unaware that with spiritual factors put aside, Juan and his wife have been attracted to the "bread and fishes" and feel no obligation to the church for simply accepting its proffered rewards.

e. Enforcing rules made by far-distant administra-

tions in local situations which are inconsistent, for after all, if non-S.D.A.'s can be hired, why must S.D.A.'s be fired for marrying non-S.D.A.'s?

### Suggested Approach

1. Are any laws, on which the life of the bakery depends, being violated?

Thou shalt not steal.<sup>1</sup>

Juan's open theft obviously is a violation of divine commandment. The fact that many know of his practice and give tacit approval only worsens the situation and involves others in the guilt. Appropriate checks and balances need to be set up in order to decrease temptation.

Thou shalt not bear false witness.<sup>2</sup>

Smith would probably be horrified to be accused of bearing false witness. However in Juan's eyes, Smith has invited him into the chieftainship and yet refused the freedom of a chief—to take what he wants, to plan his own time, and to rough-handle his followers. Smith has approved, with a gift, a marriage for which he plans to fire Juan. The double messages bear a witness that is not true, albeit both messages were sent with good intent. The final word, in fact, was untrue. Juan's firing was probably much more influenced by the discovery of extensive theft than by the marriage which was the stated reason.

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law . . .<sup>3</sup>

Juan was treated in a way that Smith would not wish to be

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<sup>1</sup>Ex 20:15.

<sup>2</sup>Ex 20:16.

<sup>3</sup>Matt 7:12.

treated. This is clear from reviewing the five notes under the fifth factor (p. 126). Nor were Juan's subordinates treated by Juan as he would wish to be treated himself.

Order is heaven's first law.<sup>1</sup>

The lack of clear policies which are in harmony with the country's laws, applicable to the local situation, and widely disseminated in the institution suggests a lack of order. Although there may be policies regarding screening of applicants, employment, retention, advancement, and termination, the case report suggests that they are inadequate or unknown. Had there been more order in the management policies and their enforcements, the embarrassment of the inspectors' visit might have been avoided. Furthermore, the situation and all the bad feelings it engendered might not have developed.

None of us liveth to himself. This is a law of God in heaven and on earth.<sup>2</sup>

Juan's lack of understanding of Christianity seems apparent, and it is probably explainable. Had he a better understanding of its principles, he would have better understood the implications of adopting a behavior pattern which every worker could not adopt. He used his promotion to become "a law unto himself" and as a result lost his job. The missionaries, too, may exempt themselves from requirements imposed on most of the workers without consideration of the results of excusing themselves from reasonable regulation.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.<sup>3</sup>

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<sup>1</sup>Counsels on Health, p. 101. <sup>2</sup>Testimonies, 6:236. <sup>3</sup>Matt 22:37.

The law of love is profound. Certainly Smith's long-suffering kind attitude to Juan, as well as his choice to think no evil but to hope and endure all things, would seem to demonstrate characteristics of love as described in 1 Cor 13. The problem arises when one seeks evidence of love, not only to Juan, but to the other workers, to the community, and to those who are financially supporting the institution as a Christian witness. Love to God is also involved in this situation, since the institution is administered in His name. Love is a principle more than an emotional fondness; love seeks both the eternal and present welfare of the beloved. The problems of Smith's relationship with Juan are seen more easily in retrospect than at the time of development. It is possible that Smith's retrospective insight and sense of betrayal could have been an influence in the decision to fire Juan. If so, this is unfortunate, even if understandable.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.<sup>1</sup>

Neither Juan nor his wife understood the implications of taking the name of Christian insincerely. This matter is more difficult in lands where employment and financial benefits make adherence to a Christian faith rewarding. In countries where Christians are persecuted, those who take the name of Christ are less tempted to take it in vain.

It is a law of God that whoever believes the truth as it is in Jesus, will make it known.<sup>2</sup>

Apparently quite a number of persons in the situation allowed factors other than their conviction of the truth that deceit and

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<sup>1</sup>Ex 20:7.

<sup>2</sup>Guidelines to Mental Health, p. 242.



theft are wrong to have priority. Their motivations for covering Juan are not completely revealed. Even to the end, the truth was not "made known" to Juan. Nepotism certainly is one factor in the situation.

Juan's actions did not "make known" the truth of a godly life. It seems safe to assume that he did not truly believe the truth in regard to spiritual life.

By the laws of God in nature, effect follows cause with unvarying certainty.<sup>1</sup>

There seems to be a blurred understanding of cause-effect relationships in this case. There are identifiable causes for the effect of Juan's prolonged and increasing willfulness, for example. Other examples include the surprise of the business manager at the inspectors' arrival and the lack of a clear enough policy to answer the claims of the law. One receives the impression that management did not expect to be called to account for the situation.

## 2. Which principles are relevant as guides to present action?

The service of force is contrary to the principles of God's government; He desires only the service of love.<sup>2</sup>

It seems fairly clear that Juan is not working for the welfare of the institution. His service does not appear to be one of love. Furthermore the service he requires of the workers is demanded with force. He is perhaps not to be blamed, for many cultures including America's have little concept of service for love. However, a Christian institution utilizes this principle. Future national supervisors may need better teaching regarding this matter than Juan seems to have received. In-service education can be developed to

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<sup>1</sup>Ibid., p. 240.

<sup>2</sup>Desire of Ages, p. 22.

include principles of Christianity as they apply to practical work situations.

Truth and righteousness are the first principles of the gospel.<sup>1</sup>

The development of well-considered, clear policies should make it easier to find out the truth and to act with righteousness. Consistency is easier when policies are in writing. Increased social contact and openness can make it easier for the national workers to be certain of how Smith is living; it also makes it easier for Smith to know what is really going on. Although Smith would be startled with the idea, the workers may believe that he, a key-carrier, is appropriating goods for his personal use. Since they all know of Juan's theft, workers might easily conclude that Smith condones Juan's activities, particularly since Smith provided Juan with the keys. Policy development is urgent.

In all our dealing with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him.<sup>2</sup>

Where there have been few policies, their development is difficult requiring careful study under divine guidance. However, their implementation can be even more problematic when the work-force is not accustomed to working under policy. Particularly during this phase, the administrator must still consider the personal responsibility of each worker as well as his own. The new policies must be developed openly with free discussion from a representative committee. When announced, the new policies must be presented carefully so they are not interpreted as expressing decreased confidence in workers or as restricting their freedom. There is need for increased dependence

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<sup>1</sup>Selected Messages, 2:212.    <sup>2</sup>Testimonies, 7:176.

on divine guidance on the part of the administrator and each worker during the adjustment period.

Those who accept the one principle of making the service of God supreme will find perplexities vanish and a plain path before their feet.<sup>1</sup>

It is quite possible that during the coming period of policy development and the implementation of new policy unforeseen incidents may confuse the persons involved. Only as they maintain their commitment to God's service as their highest priority do the perplexities vanish and the pathway become clear.

God designed that men should be openhearted and honest, without affectation, meek, humble, with simplicity. This is the principle of heaven; God ordered it so.<sup>2</sup>

In dealing with the inspectors and in the ensuing interactions with the government, it is a temptation to present the mission's cause in the best possible light at the sacrifice of integrity. Simplicity, openness, and honesty are best in the long run. Meekness and humility combined with directness and clarity in presenting the facts should assure the inspectors of the loyalty of the institution to national laws. Acknowledgment of imprecise policy, or of absence of policy, or of inconsistently enforced policy may be necessary. A projected schedule for the development of suitable policy and its implementation should be provided.

One of the very highest applications of these principles is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and to impart the fruit of his own labor. Strength and power will be in our institutions only as in all their connections with their fellow men they recognize these principles.<sup>3</sup>

Juan's training for leadership was deficient in the field of

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<sup>1</sup>Testimonies, 7:146. <sup>2</sup>Testimonies, 1:114. <sup>3</sup>Testimonies, 7:180.

ship. He was unprepared for the practice of deducting tithe from pay checks without the worker's request. This practice may be hard to defend to government inspectors; it tends to make the tithe a tax. Furthermore, Juan's training for leadership did not deal with Christian beliefs regarding the rights of individuals. It can be threatening to attempt leadership over one's tribe-brethren, and especially over blood-brethren. The insecurity of the new leader can lead him to forget the rights of his workers. The training of the next potential national administrator could well include study of the principles involved.

3. Are the concepts of change methodology pertinent in this case?

The institution does not seem to have clearly stated policies. Therefore there is a need for some change in attitude regarding policy. If the institution does have workable policies, there must be change in their enforcement. Therefore, the situation does suggest the need for change. If other nationals are to be prepared as supervisors, there needs to be change in their training.

The conceptual framework described the motive for change to be the glory of God (pp. 97-98)—to better represent Him and His government on earth. In a crisis such as this, it is unfortunate that this motive is superceded by the motive to satisfy the government inspectors. In spite of the fact that the visit precipitates some change efforts, the administration will make the most effective change if they can focus on the thought that ultimately the change must be one which brings glory to God. This might qualify the nature of the changes proposed and the way they are put into effect.

The test of godliness, which is the goal of change (pp. 98-99), should be brought to bear on every proposed policy. The practice which the policy encourages should increase godliness in workers and administration alike. This criteria is useful in choosing from among options that may be considered.

The conceptual framework described a change method (pp. 100-101) that involves beholding Christ. As the administrator studies inspired writings, the life of Christ, and God's administration of the universe, (s)he receives a broader vision. Consideration of examples and instruction needs to accompany the discussions during which the policies are formulated.

Prayer sessions are vital during the formation of policy (pp. 99-100). As the specific policies take shape, there needs to be a period of prayerful preparation for the introduction of the new policies to the working force. Both administration and workers need increased guidance and power from the Holy Spirit during such periods.

4. Do any concepts of the proposed framework provide insight into the management of the problem?

The concept of administrative role is a concept of trusteeship in the service of God (p. 83). The trusteeship concept might be of help to Smith both in thinking of his responsibility to his workers and in his planning for the protection of the bakery's inventory and the proper distribution of baked goods. His use of prayer in working with Juan and the other men suggests that to some extent Smith senses his responsibility for what goes on in the shop.

The concept of administrative style (pp.83-86) is one of balance. Smith felt concern for Juan's spiritual welfare and attempt-

ed to point him toward God; his goal of restoration in working with Juan seems clear. The balance between unyielding requirements for righteousness and unweakening love to those who are unrighteous is difficult. Smith is not the first missionary whose loving concern moved him "off-center" of this balance. The balance between reticence to punish prematurely and willingness to act decisively is another delicate matter. God utilizes the time before final punishment to send many warnings and appeals. To some extent Smith did this, and yet some matters were never brought to Juan's attention even at the final disciplinary act.

The concept of administrative attitude (p. 86) is one of brotherhood between supervisor and workers. It is hard to tell the extent to which Smith may have practiced this concept. However, from his dealings with the workers, it is clear that Juan had not grasped this administrative concept. In training the next potential supervisor, it might be wise to study the implications of administrative attitude in the context of brotherhood.

The concept of administrative approach (pp. 86-87) is modeled after the work of the "divine administrator," the Holy Spirit. The quiet, unobserved working of the Spirit gives an example for working with those who seem wayward. Smith is reported to have prayed with Juan on occasion. He may or may not have engaged in serious intercessory prayer for him. This is an approach too little used; yet it has remarkable power. It requires faith and persistence, but it brings results which often amaze even those who have prayed most earnestly.

The concept of accountability (pp. 88-90) as described in the

conceptual framework calls attention to the need for a clear definition of institutional policy. Since the institution is accountable to harmonize its policies with the laws of God and to function in harmony with the principles defined earlier, there must be clear policy statements applying these to institutional life. When action is primarily based on the judgment of individuals in respect to specific cases, it is easy to lose sight of the accountability of the institution for consistent performance. Smith and the school administration need to work together in the formulation and updating of policies and their enforcement. This results in open communication and in a responsible management. It is embarrassing that the inspectors' visit implies that the school has scanty knowledge of its accountability to national law. However, since the details are not known it may be that the school's action was within the law.

The fact that Juan has not been held accountable for his pretense and theft and that some concealed their knowledge of his true behavior shows a lack of understanding of the concept of accountability.

Although Smith doubtless had good intentions, he allowed the bakery's goods and resources to fall into the hands of an inexperienced and untried "steward." Wise stewardship of the Lord's goods might have suggested more caution.

The concepts of administrative concern for human potential (p. 93) is also relevant in this case. Probably Smith would be the first to grieve over the possibility that Juan's eternal welfare seems to have been jeopardized by the whole affair. At several points Smith believed he saw evidence of Juan's conversion for which he was

working. Most missionaries have an acute sense that their work tells for eternity. This belief can, in fact, eclipse concern for the daily tasks and details. In this case, if Smith had paid more attention to the details of daily work, Juan's eternal welfare might have been better served.

In summary, it appears that several of the concepts of the administrative framework could have been helpful in managing this situation. They do speak to the relevant points of this example.

#### Suggested Plan

1. The approach to the immediate pressure of the investigators' visit is doubtless a "satisficing" approach. The inspectors should be encouraged to have faith in the administration's desire to meet the requirements of law, to treat national workers justly, and to see such workers develop into leaders. The inspectors will need some information about the circumstances of the two grievances and knowledge of the acting policies. They also need to be reassured that the administration has a definite program for policy development or refinement and a schedule for new policy implementation.

2. The administration needs to analyze the situations carefully in terms of its own existing policies. If it is determined that new or revised policies are indicated, these should be planned prayerfully. Although time pressures are important, undue haste and impulse must be avoided. Carefully planned policies need to be checked against the laws of the nation and, when in accord with these, should be sent to the Division for approval.

3. Once decided, new policies need to be openly communicated and discussed with the entire work force. Consistency of enforcement



in all departments is important and supervisors who enforce policies should be in agreement with them. The Ministry of Social Welfare may need to be informed after the decision has been settled.

4. The local culture must receive increased attention, and the task of preparing national leadership must be addressed. Study should be given to the implications of western work requirements to persons of the local culture. Missionaries need to adapt to the local culture as far as possible, and they need understanding to help nationals adapt to those aspects of the work situation which are new to them. Specific plans for developing institutional Christian leaders are urgent. Not only doctrinal discussion but also help in adjustment to the Christian "culture" is part of the staff development needs.

#### THE MOONLIGHTER

When Dr. Firth, chairman of the business administration department at Andrews University, called Professor Art Thompson in to talk with him about his extensive consulting activities, he explained that he was doing so at the request of the university president. Firth conceded that Thompson's classroom work and other assignments at the university had been performed satisfactorily. The main place for improvement in Thompson's work was his publication record. Thompson had published only three articles during his eight years on the faculty.

Dr. Firth quoted the university's working policy on moonlighting. "A teacher may not engage in remunerative work outside the University except in understanding with and permission from the president and the dean of the school of which the teacher is a member." Professor Thompson replied that he was aware of the policy and that he thought that he had the president's permission. When being interviewed about joining the university's faculty, he had told the president, he said, that he would not be interested in leaving the university where he was teaching at the time unless he could do consulting work.

The president replied, according to Professor Thompson, that the University's policy was essentially the same as that of the church generally in prohibiting its employees from moonlighting. The president said he recognized the need for professional people

to enhance their skills through making practical applications of their knowledge. Hence, as Thompson recalled, the president said, "You should do a little consulting. But do so unobtrusively, and remain quiet about it." Thompson said that he had tried to follow the president's counsel.

As they continued talking, Professor Thompson told Dr. Firth that he saw no reason for the University to follow the same policy in this matter as the rest of the church. After all, he argued, the activities of professors are different from those of ministers. The demands made on them are different, their training is different, and their responsibilities differ. Hence it would make more sense to set up policies to achieve the specific goals for each organizational unit of the church than to try to fit them all into the same policy mold.

As their conversation ended, Professor Thompson asked Dr. Firth to present his arguments to the president. Perhaps we may be able, he said, to make some policy changes that will make our work more effective.<sup>1</sup>

### The Problem

Should Professor Thompson be required to stop or limit his consulting? Should the university consider changing its policy?

### Pertinent Factors

1. Thompson is involved in extensive counseling.
2. Thompson's classroom work and other duties are satisfactorily handled, except for limited publishing.
3. Firth has been asked by the president to deal with the matter.
4. Thompson claims presidential consent for counseling. He quotes his pre-employment interview.

### Suggested Approach

1. Are any laws on which the life of the department/univer-

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<sup>1</sup>Phillips and Firth, Cases in Denominational Administration, pp. 309-310.

sity depends, being violated?

None of us liveth to himself. This is a law of God in heaven and on earth.<sup>1</sup>

Thompson's consulting services have possibly been an influence for good outside the university. The university can benefit by the witness which Thompson bears; the university does well to make provision for increased contact with the community nearby. In this respect, the law seems to be well applied.

On the other hand, within the university Thompson's actions might influence other faculty to participate in less desirable and in more widespread moonlighting activities. His own activities are described as extensive. Consideration of this law raises the question as to whether or not prospective employees should be allowed to set terms to their employment, or whether they should be informed before hiring that the policy stands.

Thompson quoted the president as saying that he should consult, but to keep quiet about it. Does an individual have the right to waive policies decided by a group for the institution's best interest? Is it wise to give permission for that which must be kept quiet?

Thou shalt not steal.<sup>2</sup>

The policy was formulated to prevent teachers from devoting time and energy due the university to other pursuits. While it was stated that Thompson was managing his committee and classroom work satisfactorily, it is doubtful that he can handle extensive consulting work without decreasing his availability for student advisement,

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<sup>1</sup>Testimonies, 6:236.

<sup>2</sup>Ex 20:15.

spiritual leadership, research, and publication. The university might feel it is entitled to these services as well as the classroom teaching.

Order is heaven's first law.<sup>1</sup>

It is difficult to devise a policy which is truly consistent on this matter of moonlighting. While it is agreed that conflict of interests tends to detract from a professor's performance, other considerations are also relevant to the problem.

Nurses and other fixed-time employees of the denomination can, if they choose, supplement their salaries by "overtime." Furthermore, a large percent of denominational books have been written by ministers and teachers who were not relieved of other duties to write. Since the denominational literature is highly prized, this form of moonlighting has been not only tolerated but encouraged. Thompson is probably mildly chided about publishing "only" three articles. It can be argued that the study involved in writing contributes to the professional growth of the author; however, it is still true that the royalties are the author's. Thompson might inquire whether it is more objectionable to share expert knowledge by voice than by pen, with few than with many. Thompson also develops professionally from the study and research necessary for his consulting role as others develop by preparing publications.

Consultation is becoming an increasingly attractive avenue for both professional development and income supplementation. Further problems arise as professional schools develop in universities. Doctors, dentists, and nurses who only teach lose the practice skills

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<sup>1</sup>Counsels on Health, p. 101.

they are expected to teach. This is also true of faculty in music, art, and other creative arts. Aside from income supplementation, professional excellence demands a degree of professional practice. The issue reaches even further extremes in a music department, if faculty in their "off-duty" hours actually deplete the university's supply of students.

The situation as it has developed reflects a considerable degree of disorder. Development of a consistent policy and of methods for enforcing that policy demands careful study.

God saves us under a law that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us.<sup>1</sup>

Thompson discussed his ideas that the policy should be changed. If this is his considered opinion, he will need to prepare a written, well thought-out proposal suggesting an alternative policy. Although he asked Firth to promote his cause, Thompson should recognize that Firth was asked to initiate the interview in order to support existing policy.

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell.<sup>2</sup>

Recognition of the truth in this law leads one to concede that it is unwise to allow a conflict of interests to develop. The more time and energy go into the conflicting interests, the less the mind is applied to the university's interests. In time, even the most determined will find their attitudes, motives, and actions shaped by the thoughts and plans of the increasing "extra-curricular" interests.

2. Which principles are relevant as guides to present action?

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<sup>1</sup>Selected Messages, 1:377.      <sup>2</sup>Patriarchs and Prophets, p. 596.

. . . One principle [is that] of making the service of God supreme.<sup>1</sup>

The exercise of force is contrary to the principles of God's government; He desires only the service of love.<sup>2</sup>

Thompson would be wise to reconsider the extent of his consultation activities and to examine the possible effects of those activities in the most critical light. If at all possible, he should not create a situation where administration must apply pressure on him to stop or limit his activities. Only Thompson can truly examine his motives--whether the service of love is truly supreme in his heart or not.

On the other hand, the university administration needs to consider Thompson's activities as they relate to the service of God in as favorable a light as possible. His superiors should discuss the situation in such a way as to appeal to his love and commitment to God's service, rather than as a threatening force..

If the university reconsiders the policy, it may consider the practice of requiring all moonlighting remuneration to be turned over to the university. Some groups have done this in the past, and there is some sound rationale behind the practice. However, there is a principle which applies to this alternative:

One of the very highest applications of these principles is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and to impart the fruit of his own labor. Strength and power will be in our institutions only as in all their connections with their fellow men they recognize these principles.<sup>3</sup>

In whatever way a new policy might be framed, it is necessary

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<sup>1</sup>Ministry of Healing, p. 481.

<sup>2</sup>Desire of Ages, p. 22.

<sup>3</sup>Testimonies, 7:180.

that the administrators consider the various groups to whom the policy must reflect love. Love and sympathy for the teacher's position is important; however, love and understanding for the student body is equally important. The demand that teacher programs be arranged for student benefit is entirely reasonable. This suggests the need to limit, if not prohibit, moonlighting activities.

3. Are the concepts of change methodology pertinent to this case?

It seems that either Thompson needs to change his activities or the university needs to change its policy. Thompson and the university administration may vary in their understanding as to how to best glorify God and as to which plan leads to increased godliness. In the discussions which might develop out of this situation, however, these two issues need to remain as focal points.

The promise of the Holy Spirit and the benefit of Christ's example are both blessings of great value. Both Thompson and the administrator involved have free access to an abundant supply of wisdom. Both are consecrated men; a solution can be found (pp. 97-101).

4. Do any concepts of the proposed framework provide insights into the management of the problem?

The concept of administrative style (p. 83) suggests a model for the administrator dealing with Thompson. He wants to balance generosity toward Thompson's interests against the requirements for the university's interests. Only in this way is there any hope of progress in God's interest.

The concept of accountability (p. 88) may be useful in considering the use of time for the university and the use of the

school's influence for Thompson's personal benefit. The degree of personal benefit and university benefit will need to be measured against the deficit induced by Thompson's decreased involvement on campus.

The concept of institutional role (p. 88) as witness to the community and institutional mission (p. 94) to teach young people a life style requires an approach reflecting careful balance in the final solution.

#### Suggested Plan

1. Thompson would be wise to prepare in writing a summary of his activities and related income along with identifiable witness and influence benefits to the university. He may be surprised to see the extent of his own activities when they are written out.

2. Thompson would also be wise, if he desires a policy change, to prepare a document studying the issues involved and suggesting a substitute policy.

3. Firth should document the interview and communicate with the president regarding the discussion. He should receive further instructions from the president as to the appropriate steps to follow up the discussion.

4. The president, alerted to the problem, may choose to refresh his memory about the employment interview of Thompson. It is hoped that he (or his predecessor) maintained records of this interview (and all others). His decision to reopen the policy for consideration or not will depend on his knowledge of how wide-spread the practice of moonlighting is, the value he places on the influence gained by consultation of faculty to outside groups, and his percep-



tions of satisfaction within the student body regarding faculty availability. It is possible that he will desire to set up a committee for considering the total problem; however, this may not be appropriate. His action with Thompson should be consistent with actions toward other faculty similarly involved.

5. An interview including Firth, Thompson, and the president is advisable to avoid misinterpretation. The agreement resulting from this interview should be in writing with copies for each man.

## CHAPTER VI

### SUMMARY, EVALUATION, CONCLUSIONS, AND RECOMMENDATIONS

#### Summary

The research question which this study addresses is as follows: Is a distinctive and characteristic mode of administrative practice implied by the concepts of the messages carried by the three angels of Rev 14? If so, what are the characteristics of such a practice?

In order to answer the question, the messages are analyzed in two ways: first, the major over-arching concept of each was identified and, second, the individual subconcepts of each were cross-filed so as to look at the combined message of all three.

The first step resulted in the identification of three major concepts of significance to administrative practice:

1. A knowledge of laws or conditions upon which continued institutional life depends
2. A knowledge of principles which reflect the motivation of pure love and serve as certain guides to administrative acts and policies
3. A knowledge of a change methodology which increases harmony with divine standards and which heaven approves.

The second step resulted in a conceptual framework which describes the mode of practice of an administrator who is being in-

fluenced by the three messages.

A model of Seventh-day Adventist administration was developed. The Trustee-Administration Model is both described and also represented diagrammatically. Several cases were analyzed in terms of the model to demonstrate its use as a guide in meeting practical situations.

### Evaluation

As described in the methodology, a panel of experts was selected from among prominent Seventh-day Adventist administrators. The experts were selected from a list agreed upon by the committee. Among the criteria which the committee used for selecting the list were (1) knowledge of administrative theory, (2) long experience in practice of Seventh-day Adventist institutional administration, (3) earned doctorate, (4) theologians competent to critique the use of the Bible and hermeneutics. Each panel member was chosen because he met one or more of the criteria, but not necessarily all of them. The actual panel were selected on the basis of availability and willingness to participate. Among the panel members, there was a variety of interest in terms of primary interest in administration, education, or theology, and in terms of school, church, and hospital administrative practice.

The outline of the study was presented orally to each expert in about one hour and then discussion followed. The outline used can be found in appendix B. Some experts preferred to listen to the whole before comment; others commented throughout the presentation. This method was efficient in terms of the experts' time; however, the method was limited in that only an overview of the study could be

given. Therefore, the evaluations by experts are based on an outline of the dissertation rather than on study of the whole document. Most of the experts expressed a desire to study the dissertation in its entirety. This would be necessary to evaluate the work fully. Although written outlines of the interview were used in the presentations, and given to each expert, there was some variation in the actual content of the presentations. This was felt by the writer to be negligible except in the case of Expert 3. As the third angel's message was presented, such a lengthy discussion of change concepts ensued that the discussion of the diagram and the applications to practical situations were scarcely mentioned.

Although the experts were invited to write explanatory comments on their evaluations, the fact that they had discussed their questions orally tended to give them the impression that they had expressed their concerns already. Because of this, and the time constraints, their written evaluations were brief. For this reason the personal notes taken during the interviews have been summarized in appendix E. These notes are not included to serve as evaluations, but rather to make clear what questions were asked and what suggestions were made. Each expert had some questions and sensed areas that he was uncertain about; however, these questions reflected the background of each expert and were in different areas. There were few points of common concern about the study. Where appropriate, adjustments in the manuscript have been made in response to the concerns mentioned.

The experts were supportive of the study; two-thirds were very enthusiastic, expressed a request to have the completed study,

and all but one expressed approval of the effort to show a connection between doctrinal belief and professional practice.

### Conclusions

The use of the Trustee-Administration Model would result in a Seventh-day Adventist administrative practice which would be readily distinguished from administration practiced by other models. It is distinguishable because it is based on laws and principles rather than on generalizations from the observation of human nature and human interactions. It is distinguishable because it describes a reality extending beyond that of the here and now rather than describing immediately observable conditions.

Although use of the Trustee-Administration Model would in some cases involve actions different from administration by other models, in other cases similar actions would be performed, but in a different context. Although the individual actions taken in some situations might each be inferred by the use of other models, a characteristic pattern of actions would be distinguished.

The use of the Trustee-Administration Model under the guidance of the Holy Spirit would increase unity of purpose and function both within and among Seventh-day Adventist institutions. The writer believes that the consistent use of this model would lead to the development of institutions whose programs and policies contrast favorably with comparable institutions in the community. The use of a clearly stated conceptual model of Seventh-day Adventist administration would be useful in defending the reasons for institutional existence; it would also provide a basis for selection of staff which would avoid the accusation of religious discrimination.

The Seventh-day Adventist administrator who consistently uses the Trustee-Administration Model would enjoy a congruity between personal and professional life. Although use of the model would not decrease the number of problems the administrator meets, use of the model would provide the administrator with a sense of the support of divine power and of harmony in purpose with God. His work, therefore, would be much less stressful.

#### Recommendations

1. The Trustee-Administration Model requires testing in real life. Consistent efforts to apply the model should be evaluated and should lead to refinement of that model. Pilot programs under observation could be compared with administrative programs patterned after other models to assess the value of the Trustee-Administration Model. After refinement, publication and seminars for administrators would help to make the results of the study available.

2. The values inherent in this study of a relatively short portion of Scripture, Rev 14:6-12, suggests that further study of the Scripture in search of concepts significant to administrators would be worthwhile. Such studies might include the prophetic executive administration of early Israel; the office of the Holy Spirit, the divine administrator; the life of Christ; and other Biblical passages.

3. Publications on administration are needed which are written in the context of Christian values. The model developed in this study suggests material for books in several areas. For example, the concept that there are conditions upon which continuing institutional life depends could inspire a valuable historical study tracing

the progress of institutions which did, as well as those which did not, attempt to harmonize with these laws.

A comparative study of change strategies contrasting a variety of theories with the methodology described in this study would be useful to administrators. A carefully studied approach to personnel management based on the principles defined in this study is much needed.

## **APPENDIX A**

### **THE PANEL OF EXPERTS**

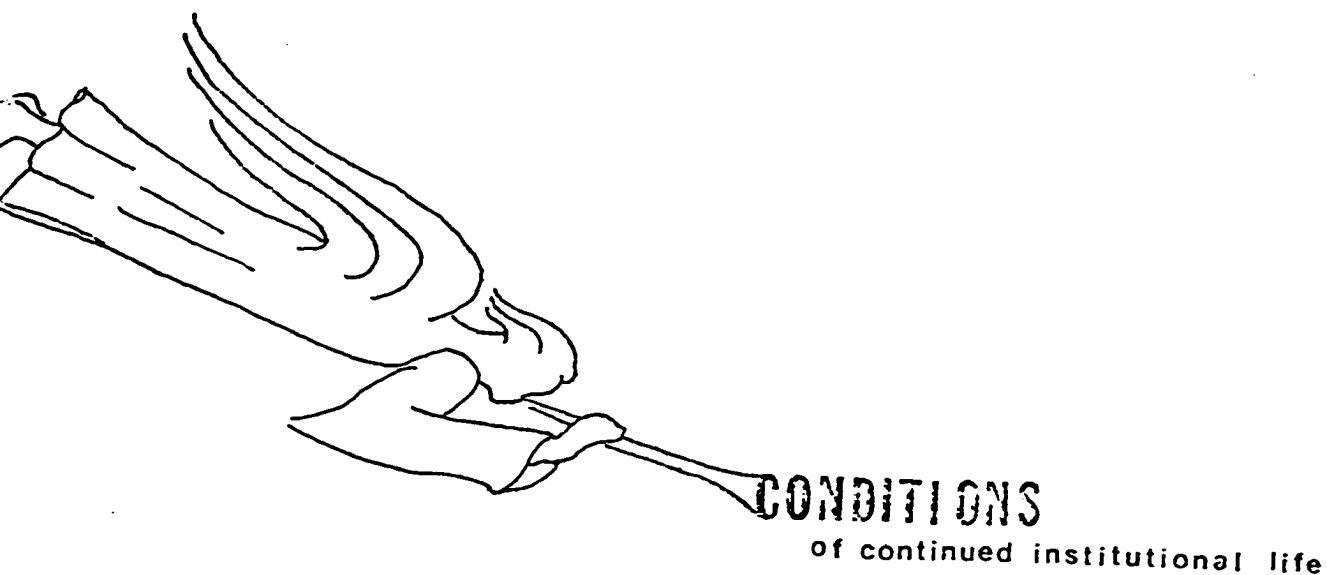


### THE PANEL OF EXPERTS

1. Dr. Thomas Blincoe, Dean of the Seventh-day Adventist  
Theological Seminary
2. Eld. W. J. Hackett, Vice President of the General Conference of Seventh-day Adventists
3. Dr. F. E. J. Harder, Executive Secretary, Board of  
Higher Education
4. Dr. D. W. Holbrook, Director, Home Study Institute
5. Dr. Rudolf Klimes, Associate Secretary of the Temperance  
Department of the General Conference of Seventh-day Adventists
6. Dr. William Murdoch, Professor, Seventh-day Adventist  
Theological Seminary
7. Dr. R. Reynolds, Executive Secretary, Board of  
Education
8. Dr. Marlow Schaffner, Vice President for Medical Affairs,  
Loma Linda University
9. Dr. C. R. Taylor, Associate Secretary of the Education  
Department of the General Conference of Seventh-day Adventists

## **APPENDIX B**

### **OUTLINE USED FOR PRESENTATIONS**



And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people.

Revelation 14:6

**GOSPEL**

- God's Law
- God's Love
- God's Power to Save

**MANKIND**

- not fearing, glorifying or worshipping God
- potential to fear, glorify and worship God
- able to choose relationship with God

Fear God, and give glory to him; for the hour of his judgment is come:  
and worship him that made heaven, and earth, and the sea, and the  
fountains of waters .

Revelation 14:7

GOD                      - Creator  
                             - Judge willing to place Himself under judgment

JUDGMENT HOUR      - evaluation of individual's deeds by the law  
                             - vindication of God's character and law

LAW                      - expression of the unvarying realities on  
                             which eternal life depends

A CALL                  - to fear, glorify and worship God  
                             - to harmonize with God's Law.

INSTITUTIONAL ACCOUNTABILITY



## CONDITIONS

of continued institutional life

## CERTAIN GUIDES

for administrative actions

### The Second Angel's Message

And there followed another angel, saying, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

And he cried mightily with a strong voice saying "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." And I heard another voice from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities."

Revelation 14:8 & 18:1-4

**BABYLON** - apostate religion with associated institutions

**A FALL** - a moral decline

#### **FORCED UNIVERSAL DRUNKENNESS**

- unacceptable behavior of a confused, conscienceless society induced by Babylon's fall

#### **PASSIONATE FORNICATION -**

- extremely unprincipled behavior resulting from decided, willful selfish love

#### **KINGS OF THE EARTH**

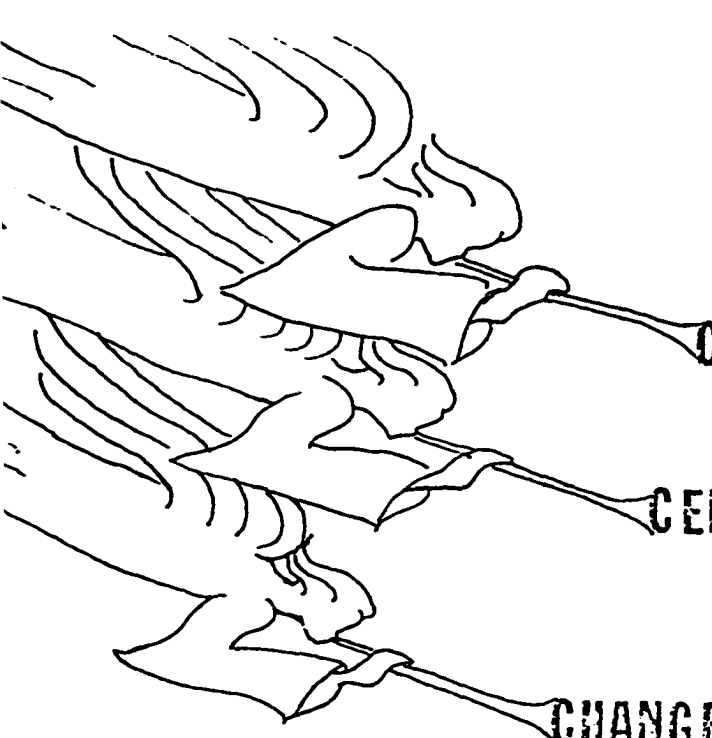
- political powers illicitly supporting religions

#### **WEALTH OF THE MERCHANTS**

- economic prosperity from self-indulgence

#### **CALL TO SEPARATION**

#### **INSTITUTIONAL OBLIGATION**



## CONDITIONS

of continued institutional life

## CERTAIN GUIDES

for administrative actions

## CHANGE METHODOLOGY

for approaching divine standards

### The Third Angel's Message

And the third angel followed them, saying with a loud voice "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Revelation 14:9-12

#### THE BEAST AND HIS IMAGE - characterized by:

- setting own authority above that of God
- willful violation of God's law; change attempts
- use of coercion
- righteousness by human effort and works

#### A THREAT

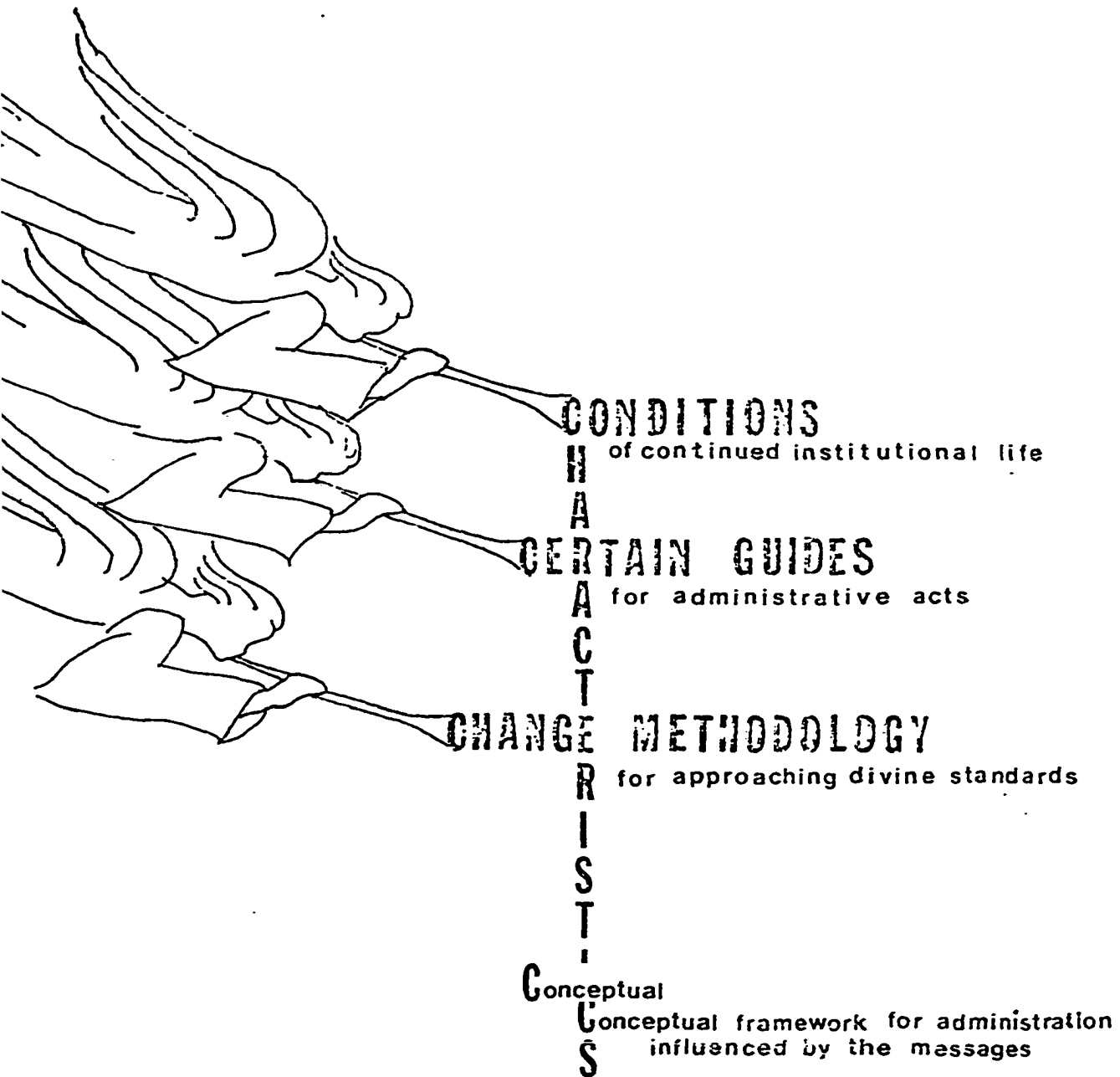
- the extremity of God's wrath

#### SAINTS

- acceptance of God's authority
- keeping of God's commandments
- patience
- righteousness by faith in Christ, of Christ

#### CHANGE METHODOLOGY

- two methods contrasted: one condemned, the other commended



# CONCEPTS OF GOD

Administrative Role	- Trusteeship
Administrative Style	- Patterned after God's, balancing justice and mercy power and humility reticence to punish and decisiveness
Administrative Attitude	- Brotherhood - Glory to God
Administrative Approach	- Modeled after Holy Spirit harmonizes with Scriptural truth comforts and guides works inconspicuously works for best interests of workers inclines to good works appeals primarily to the heart



## CONCEPTS OF DIVINE STANDARDS

Institutional Role            - vindication of God's character

Administrative and Institutional Accountability  
                                 - to harmonize with divine law  
                                 - to conform to divine principles

Special Administrative Concern  
                                 - truth

Management of Common Administrative Concerns  
                                 - time  
                                 - resources  
                                 - human potential

CONCEPTS REGARDING THE HUMAN CONDITION

Institutional Mission    - teach youth contrasting life style  
                                     - witness to community

Scope of Administrative Practice  
                                     - eternal consequences  
                                     - worldwide mission

**CONCEPTS REGARDING CHANGE METHODOLOGY**

**Motive for change**        - to glorify God

**Goal of change**         - godliness

**Power to change**        - Holy Spirit

**Method of change**       - by beholding ideal

**Conceptual Framework for Administrative Practice:**

**Administrative Role**

**Administrative Style**

**Administrative Attitude**

**Administrative Approach**

**Institutional Role**

**Administrative and Institutional Accountability**

**Special Administrative Concern**

**Special Management of Common Administrative Concerns**

**Institutional Mission**

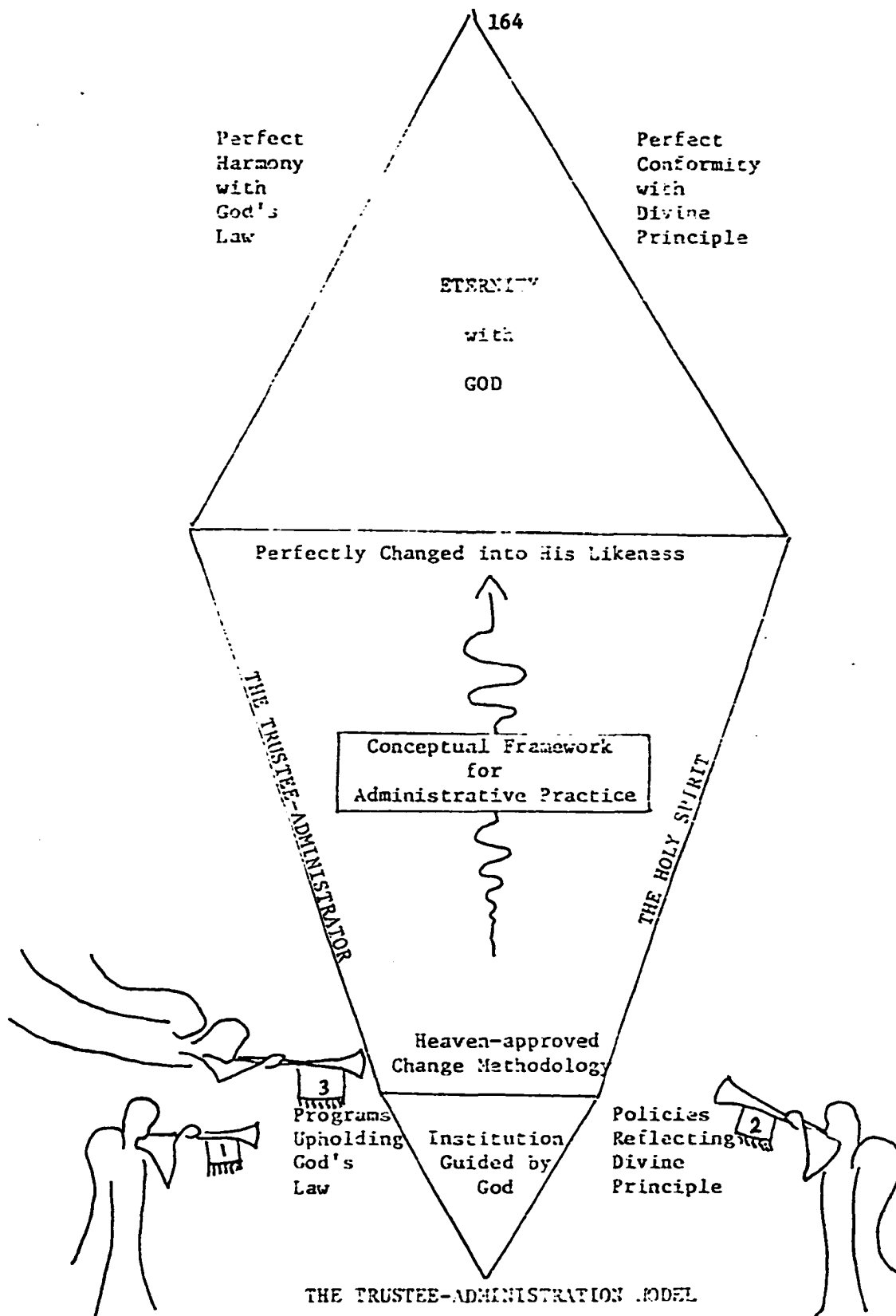
**Scope of Administrative Practice**

**Change - Motive**

**Goal**

**Power**

**Method**



Administration is a function of trusteeship in which the administrator becomes accountable for cooperating with the Holy Spirit in initiating and facilitating change which increases institutional harmony with divine laws and principles.

Application of the Trustee-administration Model

1. Are any of the laws on which the life of this institution (department) depends being violated?
2. Which principles are relevant as guides to present action?
3. Are the concepts of change methodology pertinent to this case?
4. Do any concepts of the framework provide insights into the management of the problem?

**APPENDIX C**

**EVALUATION FORM**

## EVALUATION QUESTIONNAIRE

On the basis of this presentation, please respond to the following questions. On the attached sheet make any further comments including any particular strengths or weaknesses you notice in the Trustee-Administration Model.

1. In your opinion does the Seventh-day Adventist religion require a distinctive and characteristic model of administrative practice, or simply an adaptation of commonly accepted models of practice?
2. Does this model harmonize with your ideals regarding the practice of Seventh-day Adventist administration?
3. Are you comfortable with the theological interpretations of the three angels' messages as presented in the study?
4. Does the Trustee-Administration Model represent an appropriate blend of eternal reality and daily-life reality?
5. Is the model comprehensive enough to cover the major areas of administrative practice?
6. Is the model sufficiently specific to be helpful in dealing with the daily problems of administrative practice?
7. Would the Trustee-Administration Model be a useful guide for inexperienced administrators?
8. Do you feel that the use of this model would lead to appropriate commonality of practice among Seventh-day Adventist administrators?

Thank you.

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(signed)



## **APPENDIX D**

### **SUMMARY OF EVALUATIONS**

## EVALUATION QUESTIONNAIRE

On the basis of this presentation, please respond to the following questions. On the attached sheet make any further comments including any particular strengths or weaknesses you notice in the Trustee-Administration Model.

1. In your opinion does the Seventh-day Adventist religion require a distinctive and characteristic model of administrative practice, or simply an adaptation of commonly accepted models of practice?

Nine (9) responded that a distinctive and characteristic model is required; one added that this might somewhat resemble others.

2. Does this model harmonize with your ideals regarding the practice of Seventh-day Adventist administration?

Nine (9) responded affirmatively.

3. Are you comfortable with the theological interpretations of the three angels' messages as presented in the study?

Seven (7) responded in the affirmative; one gave a non-committal response; one responded negatively. (See notes re: Expert 7.)

4. Does the Trustee-Administration Model represent an appropriate blend of eternal reality and daily-life reality?

Seven (7) responded affirmatively; two responded affirmatively with qualification, i.e. "Yes - perhaps."

5. Is the model comprehensive enough to cover the major areas of administrative practice?

Seven (7) responded affirmatively; two were non-committal.

6. Is the model sufficiently specific to be helpful in dealing with the daily problems of administrative practice?

Seven (7) responded in the affirmative; one was non-committal; one responded negatively.

7. Would the Trustee-Administration Model be a useful guide for inexperienced administrators?

Six (6) responded affirmatively; two responded affirmatively with qualification; one responded negatively.

8. Do you feel that the use of this model would lead to appropriate commonality of practice among Seventh-day Adventist administrators?

Six (6) responded positively; one positively with qualifications; one did not respond directly to the question; one responded in the negative.

## **APPENDIX E**

### **PERSONAL NOTES REGARDING THE INTERVIEWS**

### PERSONAL NOTES REGARDING THE INTERVIEWS

The notes included here were taken for personal use only; they do not serve as part of the evaluation given by the experts. They are included because they bring to light some of the questions raised which were not mentioned in the written evaluations. The experts are referred to by number for purposes of anonymity. The numbers do not correlate with the order in which the experts' names appear in appendix A.

#### Notes from the Interview of Expert 1

The first expert gave especially thoughtful attention to the theological aspects of the study. During the interview he became increasingly enthusiastic about the study and was particularly interested in the approach used in analyzing the messages; i.e., identification of a major thrust for each message and then cross-filing concepts to look for details of the combined messages.

This expert raised questions about how human nature was described (p. 40-49). He was concerned that there be no implication that the old nature or evil nature is completely destroyed before Christ's return. I believe there is no problem in the text on this subject.

He also raised a question regarding the nature of Babylon's fall (p. 61-63). He supported the view that Babylon's love was inappropriate and followed by unprincipled behavior. However, he felt that perhaps a weakening of doctrinal commitment and a falsification

of doctrine preceded the inappropriate love. He acknowledged that a weakening love could also precede the acceptance of false doctrine. A sentence on p. 62 has been added acknowledging this relationship.

The last question raised by this expert dealt with the sanctification process (p. 75-77). He was concerned that the contrasting of "faith of Jesus" and "faith in Jesus" should not imply that Christ was only our example in regard to sanctification. I believe the text as it stands is satisfactory. On p. 77 it reads, "It is in Christ alone that men may find hope, not only to escape the threat of the third angel's message but to meet the claims of the first two messages." This points to Christ as a key figure in sanctification as well as in justification.

The first expert supported the concepts on institutional accountability and pointed out that God has chosen to deal with peoples and nations at times as well as with individuals. When reviewing the conceptual framework, he asked why,--when several characteristics of God were emphasized,--the wisdom of God did not receive attention. This is a thoughtful suggestion, and I responded to it on pp. 85-86.

#### Notes from the Interview of Expert 2

Expert 2 was very enthusiastic and supportive. He has felt the need for such a model and was pleased with the effort to relate doctrinal belief with professional practice.

He had no question during the discussion of the three angels' messages, but stated that he believed the work was accurate and appropriate. During the discussion of the conceptual framework he felt that the concept of "ease of access" should be included. (See p. 86.)

The second expert asked if the model had anything to say about

the point of division between discipline by teaching and discipline by policing. He was pleased with the response that one of the laws speaks to order; that one of the principles speaks of each person's right to himself; that the third angel's message implied a third alternative—discipline via intercessory prayer; and that the conceptual framework included a concept of "balance" in administrative style.

#### Notes from the Interview of Expert 3

During the interview with Expert 3, the conversation focused heavily on the change methodology. This expert seemed accepting of the approach used and comfortable with the interpretations drawn from the concepts. This expert, however, was a little restive of the ideas regarding institutional change via the Holy Spirit. He is accustomed to planning carefully to make an impact, is successful in making large scale changes, and is comfortable with the use of considerable strategy to bring about a change he is convinced is for the good.

His approach surfaced in his questions about how this model could be put into practice. He is an expert in getting good ideas to work and his mind moved on to the use of the study. He was concerned about making the study understandable to those who are not Seventh-day Adventists. The third expert also felt that it might be helpful to attempt to relate these concepts to current models of administrative theory. I did not go over the review of the literature with him, but I feel this might have helped. Our time was limited to 45 minutes.

#### Notes from the Interview of Expert 4

The fourth expert listened to the presentation with increasing interest. He was enthusiastic and stated that he felt the work was

well done and much needed. At the end of the presentation, his comment was "Excellent!" He raised only one question--how this can be put into practice. He commented that the model was open to interpretation, and that an administrator might feel he had practiced this way while others might accuse him of practicing otherwise. He stated that he felt that he had tried to practice administration much as this model describes. He acknowledged that any model is open to interpretation, but that it is useful, particularly in teaching, to begin with a model to chart the broad outlines of practice. He stated that his "appetite had been whetted" and that he wanted to read the full study.

#### Notes on the Interview of Expert 5

The fifth expert listened very intently during the presentation. He was thoughtful and was particularly intrigued with the interpretation of the individual concepts in the messages. He did not say as much about the administrative applications. He was part of a group who heard the presentation together and allowed the others to comment more freely. However, he seemed to feel the work was worthwhile and appropriate.

#### Notes on the Interview of Expert 6

Expert 6 listened carefully and made notes during the presentation. He asked to hear it all before commenting. Of all the experts, he was most vocal in saying that the study "filled a big gap." He apparently had studied administrative theory extensively and said that if we want to talk about theory-based practice, we must have a model such as the one discussed.

The sixth expert stated that he liked the method and approach

to the problem and that he liked to see the use of Scripture in dissertation projects. He liked the definition of fornication and its application.

On the other hand, while this expert reacted favorably to the use of the word "trustee" when first presented, he later decided that he was uncomfortable with its use. He felt that present-day trustees are expected to stay out of administration. The dictionary definition of "trustee" covers the use of the word as I have used it. The sixth expert could not suggest a better term and felt that "steward" would be a less-desirable word. He felt that perhaps "trustee" might be used with an explanatory note about how it should be interpreted. This has been done on p. 6.

This gentleman also said he was uncertain whether or not "administrative style" was used appropriately, since personality is involved in style. He asked if there could not be principles which are not so labeled and seemed comfortable when I assured him that there certainly could be, but that I would have to have a rationale for defining them. I was simply using the conservative approach of mentioning those which are definitely identified as principles as a beginning place. Finally, Expert 6 suggested that a concept of inter-institutional relationships might be included. He suggested that these should be "family-like."

In response to this man's insights, I feel that for the present I will continue to use the term "trustee." I do not have a better term, and I feel that the dictionary supports my use of the word. I have included "trustee" in the definition of terms. I believe that he is satisfied with the use of only identifiable principles for the sake of



model development. Further study and use of the model may lead to a need to develop a more elaborate list of principles. I like the family-like relationships in and between Christian institutions. At the moment, I do not see a logical derivation of this concept from the concepts of the messages.

I must study into the issue of administrative style. He had a point and I must think it through.

I was interested that this expert saw this model as having its greatest value in continuing education for experienced administrators rather than for inexperienced administrators. He felt it would be a safe guide for teaching, but felt that inexperienced administrators would not have adequate insight to see its significance. I would add that this is true for any model used.

#### Notes on the Interview with Expert 7

The seventh expert made the least comment and was least enthusiastic about the study. He commented that John's messages were not intended as an administrative model. I believe that his response partly reflects a weakness in my presentation. I should have made clear that I do not believe John was writing an administrative model. However, I do believe that the full acceptance of the religious concepts John was writing would affect administrative practice so definitely as to result in a characteristic mode of practice. (See p. 4)

Expert 7 commented that he had at one time prepared a short study relating education and the three angels' messages for which he had received criticism. He asked whether my study involved exegesis or eisegesis. I believe my study is searching for logical application of concepts rather than attempting to make direct interpretations. I be-

lieve the messages are theological, not professional; but have relevance to professional practice. This expert felt, as did Expert 3, that it would be useful to relate the model to other models and terms.

#### Notes on the Interview of Expert 8

Expert 8 listened intently to the overview of the study. He felt that possibly the interpretation of the messages was unduly simplistic and commented that Christ's life and death are important to the messages. He seemed reassured when I showed how I have included these under both the first and third messages. He also wondered if the concept of worship should not receive more attention.

The primary interest of Expert 8 was in the model development. He studied the diagrammatic representation very carefully and suggested some areas which might need more thought. I have adjusted the model diagram with reference to this thoughtful insight. We discussed approaches to model building and he seemed comfortable with the method used in this case.

The eighth expert expressed concern that the model be practical and applicable. He was very pleased with the application chapter which I described. He said that there must be attention to such matters "as the accreditation board and the fire marshal." He was pleased when I pointed out that the conceptual framework, under change methodology, includes a concept of change motivation for the glory of God. I stated that if this motive were practiced, we would replace the fire-trap buildings before the fire marshal required it; and commented that when we wait for the fire marshal's demand we show where our true motivation lies.

Notes on the Interview with Expert 9

The last expert was the most enthusiastic, commenting, "very good" and "wonderful" throughout the presentation. He commented on the unique approach and liked it. When I spoke of the translation of "wrath of her fornication" as "passionate fornication," he stopped me and looked up the reference in his Greek Bible. He verified that this was correct and liked the idea. He also questioned whether I could have an adequate bibliography for such a study. He asked to see the whole text and looked over the bibliography carefully. He was fully satisfied and expressed mild surprise at its length.

I asked him if he felt uneasy with the interpretations given to the messages. He responded, "Not only am I not uneasy, but I am thrilled!" He felt that the study had great possibilities, stated that he could develop a full year's course in administration built on this model, and could make several sermons from the ideas on one page of the outline. He asserted that if administration were practiced according to this model, "it would be very good" and would elevate the level of institutional functioning. As I left he added, "I want to read the whole study. You're onto something that will never end."

## **APPENDIX F**

### **SPECIFIC STATEMENTS OF THE LAW OF GOD**

SPECIFIC STATEMENTS OF THE LAW OF GOD

1. Thou shalt have no other gods before Me.<sup>1</sup>

2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, to that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers unto the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my commandments.<sup>2</sup>

3. Thou shalt not take the name of the Lord in vain; for the Lord will not hold him guiltless that taketh his name in vain.<sup>3</sup>

4. Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore, the Lord blessed the sabbath day and hallowed it.<sup>4</sup>

5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.<sup>5</sup>

6. Thou shalt not kill.<sup>6</sup>

Ye have heard that it was said by them of old time, Thou shalt not kill; . . . But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca (vain fellow), shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire.<sup>7</sup>

7. Thou shalt not commit adultery.<sup>8</sup>

Ye have heard that it was said by them of old time, Thou shalt not commit adultery; But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.<sup>9</sup>

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<sup>1</sup>Ex 20:3.    <sup>2</sup>Ex 20:4-6.    <sup>3</sup>Ex 20:7.    <sup>4</sup>Ex 20:8-11.    <sup>5</sup>Ex 20:12.

<sup>6</sup>Ex 20:13.    <sup>7</sup>Matt 5:21-20.    <sup>8</sup>Ex 20:14.    <sup>9</sup>Matt 5:27,28.

8. Thou shalt not steal.<sup>1</sup>

9. Thou shalt not bear false witness against thy neighbor.<sup>2</sup>

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.<sup>3</sup>

11. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.<sup>4</sup> On these two commandments hang all the law and the prophets.

Love is the law of Christ's kingdom.<sup>5</sup>

The law of self-renouncing love is the law of life for earth and heaven.<sup>6</sup>

Therefore love is the fulfilling of the law.<sup>7</sup>

12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law . . .<sup>8</sup>

13. God has established the law of obedient action.<sup>9</sup>

14. . . . to all His followers [Christ] gives the law of service - service to God and to their fellow men . . . . By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to our fellow men.<sup>10</sup>

The great law of life is a law of service.<sup>11</sup>

15. Order and cleanliness is the law of heaven.<sup>12</sup>

Order is heaven's first law.<sup>13</sup>

16. Wherever the work has been established on a good foundation, the believers should feel themselves under obligation to help those in need by transferring even at great sacrifice, a portion or all of the means which in former years was invested in behalf of the work in their locality. Thus the Lord designs that His

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<sup>1</sup>Ex 20:15. <sup>2</sup>Ex 20:16. <sup>3</sup>Ex 20:17. <sup>3</sup>Matt 22:37-40.

<sup>5</sup>My Life Today, p. 52. <sup>6</sup>Desire of Ages, p. 20.

<sup>7</sup>Rom 13:10. <sup>8</sup>Matt 7:12. <sup>9</sup>My Life Today, p. 130.

<sup>10</sup>Christ's Object Lesson, p. 326. <sup>11</sup>Education, p. 103.

<sup>12</sup>Testimonies, 4:142. <sup>13</sup>Counsels on Health, p. 101.

work shall increase. This is the law of restitution in right lines.<sup>1</sup>

For institutions as for individuals, the same law holds true: they are not to become self-centered. As an institution becomes established and gains strength and influence, it is not to be constantly reaching out to secure greater facilities for itself. Of every institution, as of every individual, it is true that we receive to impart. God gives that we may give. Just as soon as an institution has gained a standing place for itself, it should reach out to aid other instrumentalities of God that are in greater need.<sup>2</sup>

17. "He that watereth shall be watered also himself." Proverbs 11:25. This is the law of the divine administration, a law by which God designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually returning to their source.<sup>3</sup>

In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give . . . thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life.<sup>4</sup>

18. The law of reciprocal dependence and influence is to be recognized and obeyed. None of us liveth to himself.<sup>5</sup>

None of us liveth to himself. This is a law of God in heaven and on earth.<sup>6</sup>

19. The law of self-sacrifice is the law of self-preservation.<sup>7</sup>

20. Let the law of kindness be in your lips.<sup>8</sup>

21. It is a law of God that whoever believes the truth as it is in Jesus, will make it known.<sup>9</sup>

22. Then, as the Creator joined the hands of the holy pair in wedlock . . . He enunciated the law of marriage for all the children of Adam to the close of time. That which the Eternal Father Himself had pronounced good was the law of highest blessing and development for men.<sup>10</sup>

23. Every kind and sympathizing word spoken to the sorrowful,

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<sup>1</sup>Testimonies, 7:170.    <sup>2</sup>Ibid., p. 145.    <sup>3</sup>Ibid., p. 170.

<sup>4</sup>Desire of Ages, p. 21.    <sup>5</sup>Testimonies, 6:242.    <sup>6</sup>Ibid., p. 236.

<sup>7</sup>Christ's Object Lessons, p. 86.    <sup>8</sup>Mount of Blessing, p. 146.

<sup>9</sup>Guidelines to Mental Health, p. 242.    <sup>10</sup>Mount of Blessing, p. 63.

every act to relieve the oppressed, and every gift to supply the necessities of our fellow beings, given or done with an eye to God's glory, will result in blessings to the giver. Those who are thus working are obeying a law of heaven and will receive the approval of God.<sup>1</sup>

24. It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance.<sup>2</sup>

25. Action is a law of our being.<sup>3</sup>

Activity is the law of life; idleness of death.<sup>4</sup>

26. The law of temperance must control the life of every Christian.<sup>5</sup>

Intemperance of any kind is a violation of the laws of our being.<sup>6</sup>

These are God's laws . . . do not be imprudent; do not overwork.<sup>7</sup>

27. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us.<sup>8</sup>

28. It is a law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar.<sup>9</sup>

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell.<sup>10</sup>

29. It is a law . . . that by beholding we become changed.<sup>11</sup>

30. It is God's law that strength is acquired by effort.<sup>12</sup>

31. "Something better" is the . . . law of all true living.<sup>13</sup>

32. It is an important law of the mind - one which should not be overlooked - that when a desired object is so firmly denied as to remove all hope, the mind will soon cease to long for it, and will be occupied in other pursuits.<sup>14</sup>

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<sup>1</sup>Testimonies, 4:56. <sup>2</sup>Ministry of Healing, p. 251. <sup>3</sup>Ibid., p. 237.

<sup>4</sup>Christ's Object Lessons, p. 364. <sup>5</sup>Counsels on Health, p. 42.

<sup>6</sup>Confrontation, p. 226. <sup>7</sup>Selected Messages, 2:226.

<sup>8</sup>Ibid., 1:377. <sup>9</sup>Fundamentals of Christian Education, p. 127.

<sup>10</sup>Patriarchs and Prophets, p. 596. <sup>11</sup>Great Controversy, p. 555.

<sup>12</sup>Counsels on Diet and Foods, p. 157. <sup>13</sup>Education, p. 296.

<sup>14</sup>Guidelines to Mental Health, p. 242.



33. By the laws of God in nature, effect follows cause with unvarying certainty.<sup>1</sup>

34. We are all woven together in the great web of humanity and whatever we can do to benefit and uplift others, will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society.<sup>2</sup>

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<sup>1</sup>Ibid., p. 240.

<sup>2</sup>Ibid., p. 149.

## **APPENDIX G**

### **CORRESPONDENCE**

May 12, 1980


Mrs. Rilla Taylor  
411 Pioneer Road  
Berrien Springs, MI 49103

Dear Mrs. Taylor:

I have examined your Dissertation Proposal: "A Conceptual Model For the Professional Practice of Seventh-Day Adventist Educational Administration Based on the Proclamations of the Three Angels of Revelation 14". You have requested to quote three cases from the Phillips and Firth Cases in Denominational Administration to use in analysis and comparison with your administrative model - "The Botman Nursing School", "Greenland College", and "The Moonlighter."

This letter is to grant you permission to quote these three cases and to use them in your analysis. This letter is not permission to publish this material in book form at some later time.

Sincerely,



Robert E. Firth, Director  
Andrews University Press

xc: Dr. Phillips



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